Sai Baba's
Mahavakya On

LEADERSHIP

Book for Youth, Parents
and Teachers

Education In Human Values

* Mahavakya is a Sanskrit word meaning a great saying. The word is used for divine aphorisms in the ancient Indian scriptures, like 'that thou art', which convey the eternal truth.

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LEADERSHIP

Book for Youth, Parents and Teachers

by

Padma Bhushan
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PVSM, AVSM, Ph.D.

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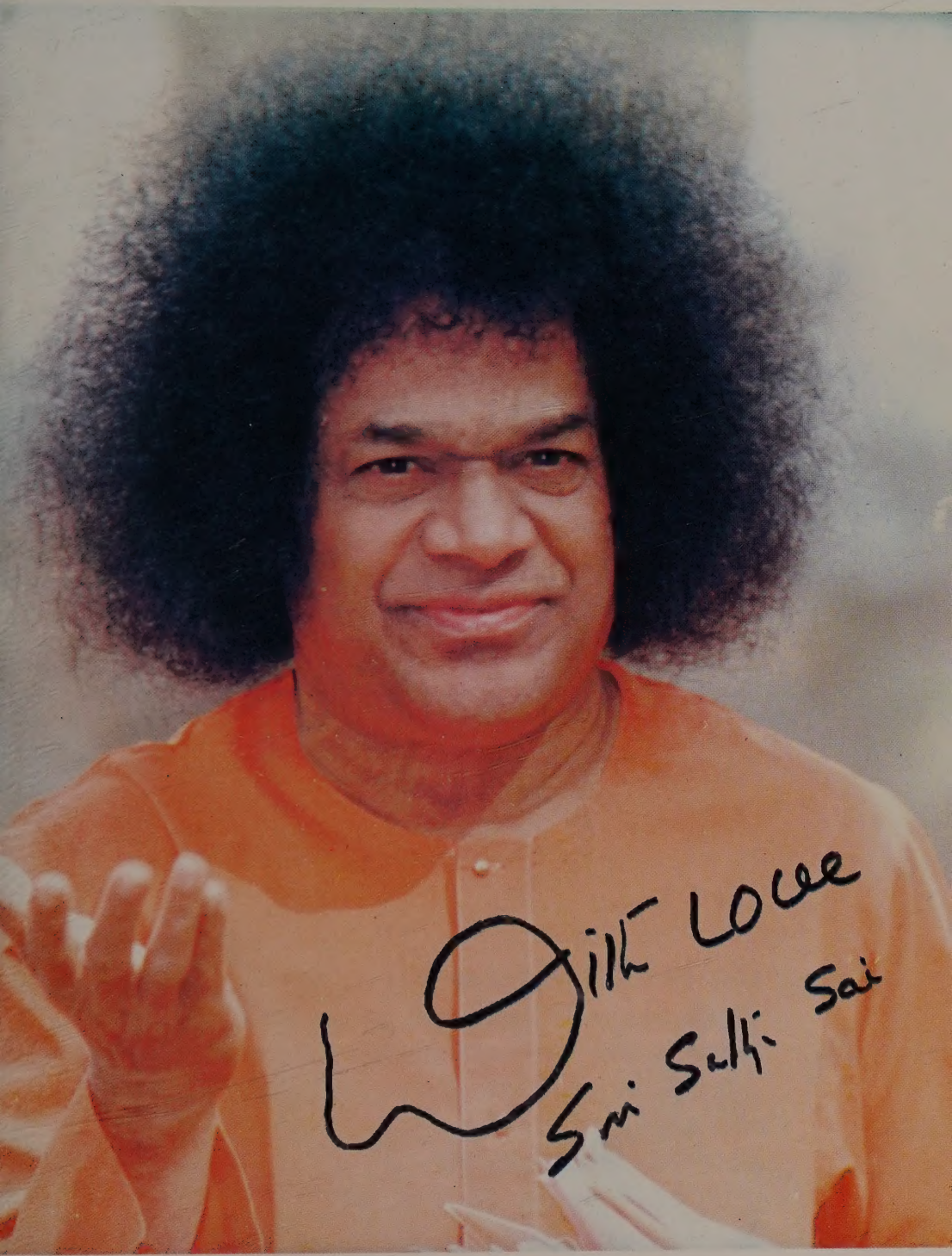


Sri Sathya Sai Baba

DEDICATED
with love and gratitude
to
Sri Sathya Sai Baba

"I want you to be leaders to protect the world. Leaders like lions—self-reliant, courageous, majestic and just. Lion is the king of animals and I want you to be king among men."

Sai Baba
Inaugural Address to Students
Sai University—Summer Course 1992

Bhagavan Sri Sathya Sai Baba

FOREWORD

LEADERSHIP IS IDEALISM IN ACTION

Man can discharge the tasks he takes up properly only when he understands the true significance of humanness.

It should be realised that the body, the mind and the Atma (the Self) together constitute the human being. The first (body) concerns action. The second (mind) relates to cognition. The third relates to Being. Action, Cognition and Being together make up humanness.

In this world, whatever a man wants to achieve, the first requisite is the body. Anything can be accomplished only through the body. The body is therefore identified with action. And then, to determine what is good or bad, right or wrong, true or false, sinful or meritorious, the power of enquiry and discrimination is used. This discriminating capacity resides in the mind. The mind is the instrument of cognition. Next, there is the Atmic Principle which is not subject to change and is firmly established in its Truth.

The unified expression of these three—body, mind and Atma—is called Sath-Chith-Ananda. "Sath" is that which Is. The principle which enables one to comprehend the physical, the mundane, the supramundane, and the scientific, is called "Chith". When "Sath" and "Chith" come together, there is "Ananda" (bliss). This is what a human being experiences through the body. Man is a manifestation of Sath-Chith-Ananda.

If, instead of experiencing this unity, man is concerned only about the body, he descends to the animal state. Animality is the state in which the body is not associated with the mind or the Atma. When the mind is not bound to the Atma or has no comprehension of its relation to the Atma, it turns demonic by its subjection to the body.

The Atma always remains divine, without any association with the body or the mind. But the total human personality becomes manifest only

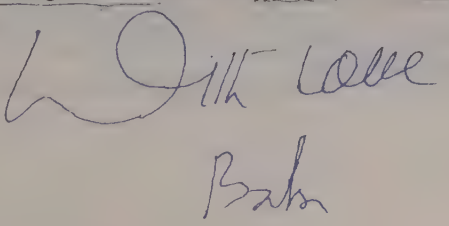
when there is harmonious unity between body, mind and the Atma.

If any individual is asked what he desires most, he will say "I wish to live long comfortably". But if people are asked further what they mean by comfort (sukham), most persons will have no clear answer. Many imagine that they must acquire wealth and enjoy all kinds of comforts to be happy. But true happiness does not consist in these. Happiness is also equated with living as one likes—"Svechcha",—moving about freely, doing as one pleases and spending one's time in feasting. This is not real "Svechcha". The term "Svechcha" consists of two words: Svaa + Ichcha. "Svaa" represents the Atmic principle "Ichcha" means "wish" or "desire". Real freedom implies reverence for the Self (Atma) and experiencing the bliss of the Self. One who has no faith in the Self allows egoistic conceit (Ahamkara) to grow and courts ruin. Conceit is the root of all evil.

Adherence to Truth, control of the senses, equanimity (santhi), forbearance and compassion are like five life-breaths for man. If these five life-sustaining qualities are to sanctify man's life, it is essential to maintain purity in thought, word and deed ("Trikarana Suddhi"). In addition, one aspiring to be a leader has to possess three types of knowledge: First; self-knowledge (that is, knowledge of his strengths and weaknesses). Two; knowledge relating to his field of work. Three; knowledge of the social environment. A good leader has to possess what may be called individual (or personal) character and national character. Only such persons can become ideal leaders. Giving up selfish interests, eschewing totally ideas of "mine" and "thine", the true leader should be dedicated to the welfare of all and uphold the reputation of his country. On all occasions he should march in front rather than issue orders from the rear. He should set the example by his actions. The world needs today leaders who will be guides in action.

Only the person who practises Sathya, Dharma, Santhi, Prema and Ahimsa (Truth, Righteousness, Peace, Love and Non-Violence), experiences joy therefrom and shares that joy with others, can be called a leader. In addition to these qualities, a good leader should be selfless and be imbued with the spirit of sacrifice (Thyaga). He should have only the people's welfare at heart and seek to win their approbation by his service. He must be prepared even to make the supreme sacrifice for the sake of the people. A leader is one who gives up all ideas of possessiveness, strives only for the well-being of society and holds himself forth as an ideal human being.

December 1993



PREFACE

The Sri Sathya Sai Institute of Higher Learning is probably the only University in the World which has a mandatory full credit course on "Leadership" for students of the Master of Business Administration. The Chancellor of the University, Sai Baba, got this course included in the Curriculum for good and valid reasons.

In his mission to bring about unity of man which will consolidate global economy, and eventually lead to what Arnold Toynbee, the famous historian, calls a global state, good leadership will play a critical role. Another reason is the confusion and grey areas that prevail in the modern world about this ancient human capability. We have got deeply obsessed with the primacy of 'self-interest', with the result that the real foundation of leadership has got completely obscured. No one can really be a good leader without rising above 'self-interest', is the universal experience in the history of mankind. Yet, in the 'quick fix' and 'made easy' recipes, theories and concepts about leadership developed and merrily marketed in this century, this fundamental truth has been completely side-tracked. The time has come to relearn the cardinal lesson that the practice of Human Values (call them moral values if you wish) alone can nurture effective leaders.

Most of what is included in this book for the youth, parents and teachers, is the result of the conceptual clarity provided by the Chancellor during years of research and experimentation; it is a synthesis of Eastern and Western experience of leadership. Indeed, much of it was actually articulated by him during his frequent interaction with the students and teachers involved in the leadership course.

The research related to this book was undertaken by the author from 1979 onwards. He was commanding India's counter offensive force. He was asked to examine if, with the forces allocated to him, he could not achieve better results than were planned till then. Before finalising the revised plans he decided to get a feel of his commanders. After visiting the formations, and discussing the problems with them lasting many weeks, he was left with a rather uncomfortable feeling.

The senior commanders and staff officers in his force felt that they could achieve much greater goals. However, they were unsure of the younger officers providing the requisite quality of leadership. When the author discreetly interacted with the younger officers, they left him with the feeling that they could achieve the impossible if only they had slightly better quality senior officers!

This dichotomy triggered off the research on how to improve leadership. This led to his undertaking a Ph.D. dissertation in a university, and after retiring from the Army becoming the Chief Executive of a Management Institute in India. The research has thus covered a very broad spectrum and the quest still continues.

In 1990, the Chancellor of the Sai University approved that the holistic and practical model that had emerged from the research for over a decade may be converted into a book for the youth. At almost the same time, Indira Gandhi National Open University at New Delhi, adopted the concept as a text book for its MBA students, who normally number around 5,000.

During the next two years, the model was presented to a cross-section of students, young adults and adults both in India and abroad. Their enthusiastic response, their queries and their comments have influenced the framework of the book. Grateful thanks are due to the students of the Sai University; of Doon School and Rashtriya Indian Military College Dehradun; and senior Balvikas

Students of Delhi; of the University of Ilinois at Urbana; and University of Pepperdine at Los Angeles; to the participants of a Teachers' Workshop in New Jersey USA; to an international group involved in spreading moral values at Caux Switzerland; to the student officers of the Defence Services Staff College India; and of Higher Command Courses at the College of Combat, India; the officers of the Indian Military Academy; the participants of National Management Programmes and the Executive Development Programmes at the Management Development Institute; to numerous groups of parents and teachers in India and abroad; and a group of youth from the USA who participated in the Sai University Summer Course on "Indian Culture and Spirituality" in 1993.

Since 1979 Sanjay Chibber was involved in the author's research even as a school boy. He proved that living as per the spirit of this book leads to a deep appreciation of the individual in society and rapid success. In 1992 he became the youngest International Market Manager of a Mega Corporation in Los Angeles, U.S.A. and a role model for International Business Leadership. He encouraged the author with his infectious sense of humour and wisdom much beyond his years, to share the results of the research with the youth of the world. Thanks to this complete earth citizen.

Grateful thanks to Dr. Narasimha Murthy of Sai University who carefully read the manuscript and made some excellent suggestions. Also, to Major General Bernhard Gruber of Germany; Dr. Art-Ong Jumsai Na of Thailand; Dr. M. Harvey, Bill Gaum, Dr. Jack Hawley, Hal Honig of the USA, Mr. T. R. Pillay of Canada, and Shyam Sunder of India, for their comments and useful suggestions.

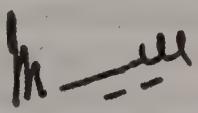
Mr. P.K. Raghupathy, Editor of the Management Development Institute, a friend and colleague of the author, spared his time and effort to edit the manuscript and made many practical and prag-

matic suggestions to embellish the book. Deep gratitude to him for his unflinching support. Also, to Mr. S.B.S. Ghuman of the Management Development Institute for undertaking all the secretarial work involved, with efficiency and dedication.

Dr Amitabh Saraf repeatedly refined the graphics till they reached the needed quality. My sincere thanks to this spiritual scientist.

Those who understand who the Chancellor of Sai University is, and his mission, will readily appreciate that, not a word of this book could have been written without his inspiration. Deep gratitude of the author, and indeed all those who may benefit from the book, are due to him. He was gracious enough to write the Foreword as well as the Afterword for the book.

It is fervently hoped that the book will be useful to the young men and women who aspire to become the leaders of tomorrow. Also, to parents and teachers who groom leaders.



(Lt Gen (Dr) M. L. Chibber)

PROLOGUE

This book has been written for the youth as also those who mould the youth—parents and teachers. What is the rationale?

In the historic, but slow evolution of man, we are moving to a totally new age. The three centuries after 1850 AD are likely to be a historic period in the process of changing man's awareness of his own spiritual reality to a much higher level than what obtains today. We are now in the middle of this crucial period. It is fascinating to have a birds-eye-view of all that has happened in the first 150 years or so of this era of momentous transition. A brief survey indicates that the events in these one and a half centuries have been far more epoch-making and significant than the entire previous history of mankind.

This period saw the culmination of man's attempt to conceptualise numerous ways to find the ultimate goal of peace and prosperity. All these concepts were tried, but found wanting. A variety of political systems—monarchy, dictatorship, colonialism, imperialism, fascism, socialism, communism, guided-democracy and the like, were adopted in various parts of the world, but were subsequently discarded. Democracy, the best of the systems, is limping along gamely, but without achieving the declared purpose. Neither capitalism nor communism has solved the economic problems of people. Tremendous advances in science and technology have certainly made physical life very comfortable, but have not added an iota to man's enduring happiness. On the contrary, life has become far more stressful than ever before.

Two world wars with mind-boggling loss of life and property, and the subsequent cold war were fought to reach the goal of a 'just

world order'. The phrase "just world order" was merely a term coined to lend respectability to human selfishness. At the individual level, selfishness has been made moral, by calling it self-centered-individualism. This shift from serving the society to serving the self, has played havoc with man's nature. What then, about the remaining 150 years or so of this transition to a new age?

The challenges of the twentyfirst century have been appreciated and visualised by scholars with some clinical detachment and objectivity. These will come as a traumatic shock to mankind. Hopefully, we will realise that, unless we rise above our petty and narrow self-interests, we may all perish. The challenges that we are likely to face are:

- Demographic explosion in the world, particularly in the developing countries.
- Severe economic strains produced by the levelling of quality of life in developed and developing countries, through the marriage of high technology and low wages.
- Ecological upheavals, which respect no national boundaries.

Will man survive? The answer is an "Unqualified Yes". The reason for this confident assertion is that men of vision, looking far ahead of their times, have already articulated the blue print for man's survival. Nay, even for him to reach an era of peace, opportunity and plenty for all. This blue print revolves around leading our lives according to Human Values which are universally accepted by every faith and philosophy in the world. Unfortunately, for thousands of years, man has ignored this blue print. Instead, he has pursued happiness through acquisitive greed and sensual pleasures. It is now being realised that this pursuit brings about exactly the opposite result—greed, restlessness, tension, strife, conflict and a spiritual void. This awareness is increasing, and will go on spreading as we face harder realities that lie ahead.

Among many sections in India, these three centuries upto about the beginning of Twentysecond century are being referred to as the Sai Era. During this period a large segment of mankind is likely to graduate from religion or from the total lack of it, to spirituality. It is likely to happen despite the determined resistance of clergies and priesthood of various kinds and hues, who have a 'bread and butter' vested interest in the status quo. This development will inevitably usher in the age of:

'UNITY OF MAN, GLOBAL ECONOMY AND EARTH CITIZENSHIP'

Our transition to this unity in a mighty global state will be peaceful if the leaders learn to persuade, rather than dominate, The first essential for such leadership, as we shall discuss in the book, is a foundation based on selflessness. Such a foundation is perfectly possible if leaders raise their vision from self-centered-individualism to promote the welfare of humanity as a whole. Raising the vision to such a lofty height will not be easy. During the recent centuries, the concept of 'self-interest' of individuals, groups and nations, has seeped so deep in the human psyche, that it needs a deliberate effort and perhaps a severe jolt to break its hold. Fortunately, history is full of individuals who have kept their vision of humanity, and they are the ones who have done maximum good to mankind. Most of them at the world level are listed among the 108 inspiring lives at the end of this book. But, there are a vast number of people in every country and culture to whom the concept contained in the ancient Indian prayer—"Lokaa Samastha Sukhino Bhavantu" meaning—"may the entire world enjoy peace and plenty"—is not just words, but a way of life. Men and women who have overcome their selfishness and devote their lives for the betterment of their fellow-beings. There are men and women in New York, London, Calcutta, Tokyo and other places who silently pack some food and walk out to feed the hungry, help the distressed and bring cheer to the afflicted. They are among

millions of people who have discovered by experience that unselfish service is a source of great joy. This category of people is growing.

It is this transition of mankind to a New Age that we have to take a hard look at the ancient human capability called "Leadership". On its quality depends the well-being harmony and happiness of a family, a society or a nation. If leaders at all levels become aware of the true basis of leadership—that true leadership which contributes to the well being of Society is, in fact, a by-product of spirituality-then, our transition will be faster, less painful, and indeed enjoyable.

This book is being written to introduce the youth—the leaders of tomorrow—to some of the fundamental truths about Leadership. Also; to its practical side. And, above all, to convey to them that it is a capability which can be acquired and improved upon by anyone, who is prepared to make an effort to transform his character for the better. Also, to convey that wisdom and virtue are within the reach of everyone. The fact that it can be successfully done has been proved by determined individuals over and over again. Experience tells us that, if we develop will-power to persist, we can be the masters of our own destiny.

Parents and teachers have a special role, as discussed in Chapter IX, in this great adventure to groom effective leaders for the future. Teachers more than parents, because a teacher, during his working life, influences over a thousand children.

Many rationalists question the very concept of Human Values and selfless leadership, and call it a Utopian pipe-dream. They argue, and not without pragmatic logic, that the whole approach ignores the realities that prevail in the world. Addiction to drugs, promiscuity, unethical practices and endemic violence, have be-

come a part of the human culture all over the world. Television, sustained by suggestive advertisements to excite our senses and animality, has played havoc towards this decline. How can all this be reversed when prophets and saints in history have repeatedly been unable to change human nature, even when it was not so depraved as it is today. There is much force in this point of view, but it overlooks the evolutionary design of the Creator which cannot be forecast by rational predictions. The sickness of modern society is so deep-rooted that "it can be cured only by a spiritual revolution in the hearts and minds of human beings".[1] Hope lies in the fact that "man is capable of self-revolution".[2] It is after a very detailed and prolonged survey of the evolution of man, society and the state that Toynbee and Ikeda anticipated that, in the next chapter of history "mankind will succeed in unifying politically and spiritually".[3]

Not more than 7 to 9 percent of the potential of the human mind is currently being used by us. It has such latent powers, and is capable of such mighty achievements that we cannot even imagine the pinnacle to which man can reach. When faced with a choice between complete extinction or transformation, mankind, subconsciously perhaps, is bound to choose transformation.

The major factor of hope is the youth. Despite what the prophets of doom may say, there is much idealism among them in schools, colleges and universities. And, it is they who are going to be the leaders of tomorrow. This book is primarily addressed to them. They will do well to always remember that:

> "the end of wisdom is freedom;
> the end of culture is perfection;
> the end of knowledge is love; and
> the end of education is character".[4]

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1
Introduction

It is well known that in every human activity a leader is needed to guide a group of people. In general parlance the head of a family is the most common leader. On the quality of this leader, be it the father or the mother, depends the progress, happiness and fortunes of the family.

In a modern society thousands of individuals are appointed or elected to shoulder the role and responsibilities of leadership. It happens in schools and colleges (class captains, sports team captains, and captains of other activities), factories and farms, business enterprises, dispensaries and hospitals, in the civil and military organs of a country and in public life, at all levels; in short, in every walk of life. If these leaders are good men or women, then they promote unity, harmony, strength, prosperity and happiness in society.

The purpose of this book is to present to the leaders of tomorrow a holistic and practical approach to leadership. It's real objective, however, is to encourage and guide them to embark on an action programme of self-development, so that they can improve their leadership potential to the maximum extent.

It is well to remember that leadership cannot be taught in a class. However, every individual does have the capability to transform himself. To improve our character is one of the most challenging and yet the most exciting, rewarding and joyful human activity. We shall see how any one who is prepared to make the necessary effort can become the master of his destiny!

The younger stage in life we start this adventure of self development, the higher is the level to which we can rise. We shall see in the final Chapter how a number of traits of a person are acquired when we are still in the mother's lap. That is why a Chapter dealing with the role of parents and teachers has been included in the book.

Advice on Leadership: 5000 Years Ago

The earliest recorded treatise on good leadership is more than 5,000 years old. When we read it carefully we realise that it may well have been articulated for leadership in today's world. It is relevant to note this famous advice on how to be a good and effective leader at the very outset.

Well before 3,000 BC a fierce battle depicted in "Mahabharatha" was fought in India on the battlefield of Kurukshetra, not too far from the modern capital of the country—Delhi.[1] It was a bloody conflict, fought between cousins—Pandavas and Kauravas, in which Pandavas won a total victory. In this battle lasting for 14 days the Commander-in-Chief of the Kauravas was the grand old man named Bhishma who, at the age of 116 years was loved, respected and revered by the ruling elite of both the warring sides—such was the stature of this great leader. He was severely wounded in the battle and after his defeat he lay dying on the battlefield. His body was pierced by hundreds of arrows.

Krishna, the divine guide and strategic adviser of Pandavas, took them to pay homage to Bhisma. Abandoning their chariots some distance away, they silently walked to Bhishma. Krishna then spoke to him at length praising his great valour and sacrifice. He finally asked Bhishma to teach Yudhistira, the eldest Pandava, the art of leadership to rule the vast Kingdom he had won in battle. In slow, but firm whispers, the grand old Bhishma spoke thus:

- You want to learn the art of being a leader to rule your kingdom well. I will tell you everything my child. It was taught to me by great masters, and I will impart it all, to you.
- It is not easy to rule well, and a king's one worldly duty is to rule well. It is action which shapes destiny, and not the other way around.
- A king's highest duty is to the gods; next, of equal importance is Truth; Truth is the highest refuge; all the world rests on Truth.
- A king's conduct should be above reproach. Self restraint, humility, righteousness and straight-forwardness are essential for his success. He should have his passions under perfect control.
- There is a danger in mildness. The king should not be too mild, or he will then be disregarded. The people will not have enough respect for him, and his word. He must also avoid the other extreme, being too stringent, for then the people will be afraid of him, which is not a happy state of affairs.
- Compassion must be a part of his mental make-up, but he must guard against displaying a too-forgiving nature, for then he will be considered weak by low men who will take advantage of him.
- Alertness is essential. He must study his friends and foes all the time.
- His first duty is to his people. He should take care of them with no thoughts of pleasing himself, subordinating his own wishes and desires to those of people. He should guard them as a mother guards her child.
- The king needs to be careful not to place implicit confidence in anyone. He should keep his innermost thoughts concealed from even his nearest and dearest.
- You need to know when to seek protection in your fort when your position is weak. And you should be ready to make peace with a foe who is stronger.

- Be pleasant in speech.
- Surround yourself with people of like nature, who have qualities that are noble. The only difference between you and your officers is the white umbrella signifying your higher office.
- The people should live in freedom and happiness, as they do in their father's house. The very essence of your role is to protect the people and their happiness. It is not easy to secure people's happiness. You need to use diverse methods. Skill, nimbleness and truth, all three are important.
- Pay attention to the state of kingdom. Old and shabby surroundings are symbols of disregard. Renovate, to win good opinion.
- Know how to use the powers of punishment, and do not hesitate to use them on miscreants. People are often led by chastisement. Know, then, the science of chastisement.
- Self-interest is the most powerful factor in the life of everyone. No one is dear to another unless there is some gain involved.
- The treasury should always be full.
- Supervise the work of all your officers yourself.
- Never trust the guardians of the city or fort implicitly.
- Do things in secret from your enemies. You can never protect the kingdom by candour or simplicity. You should be both candid and wily.
- A king who is honoured by his subjects will naturally be respected by his foes, and will be feared by them also.
- Nothing, not even the smallest act, can be accomplished by a single man. He has to have assistance.
- The king cannot be too careful. Wicked people may appear honest; honest ones may appear dishonest. The honest person can become dishonest, for no one can always be of the same mind.

- No one should be trusted completely. And yet, a want of trust is also wrong. The policy; trust but verify.
- Harbour no malice, absolutely none, in your heart.
- Dharma (right conduct) is the watchword of a king. Nothing is more powerful! To the extent you yield or diminish dharma, to that degree disintegration sets in.
- Death is nearing every creature every moment. What you have planned to do to-morrow must be done to-day fore-noon! Death is ruthless. It will never wait and see if all your projects are carried out. Readiness for it is important. The world is a passing pageant.
- Man is born alone and he dies alone. He has not a single real companion on his march through this incident called life. The spouse, the father, the mother, sons, kinsmen, friends, all turnaway from your body and go about their work. Only dharma follows the body. That is the only enduring friend of man, and the only thing he should seek.

Having said all that he had to say, Bhishma smiled faintly and closed his eyes; a signal for Pandavas to go.

To acquire the necessary strength of character so that we can implement Bhishma's advice needs long and careful preparation. We must understand in practical terms the meaning of leadership; the process of leadership; the main functions of a leader; the essential components of a good leader's make-up, and how to strengthen these components.

Before we embark on the discussion of the above ingredients of leadership it is important to clarify a few essential features about this capability. These are:

- The yardstick to measure good leadership.
- Leadership specific to different fields of work.
- Leadership versus management.
- Leadership being a by-product of spirituality.

Yardstick to Measure Good Leadership

How to measure good leadership is a natural question that is frequently asked. People often enquire "Was not Hitler a great leader? He had the whole German nation doing what he wanted them to do. The German industry and technology reached new heights during his rule and he nearly conquered the whole of Europe and North Africa." All this is true and yet he brought untold suffering and misery on the people of Germany—indeed, to most of Europe.

The yardstick to measure good leadership is the culture of enduring excellence which a leader leaves behind after he is long gone from the scene[2]. This truth can be noted when we look at the culture of excellence that persists in families, institutions, business enterprises, armies, communities and even nations. Somewhere up the line a great grandfather or mother, or a chief executive or two, by the dint of their leadership, created a culture which still endures. It is this type of leader that the world needs if it has to embark on an era of peace and prosperity based on the brotherhood of man.

Sensing the confusion that arises in discussion about the stature of various well-known leaders in history, the Chancellor of Sai University one day asked the students and teachers, what was the difference between a good leader and a great leader. Various answers were offered, but none satisfied him. Finally, he conveyed the difference in these words—"A great leader is for himself, a good one is for others". Leaders like Hitler become megalomaniac and become prisoners of their ego. They are not bothered about their people. Their main concern becomes themselves. They cause a great deal of suffering to their people.

Leadership Specific to a Field of Work

People often want to know how they can become good and

effective leaders in their chosen field of work. For example, leadership of a sports team, a hospital, a school, a university, a service industry, a car factory, a military outfit or whatever. The answer is quite simple.

Ninety percent of leadership depends on our character. The entire emphasis in the educational system of any civilisation that reached its golden age was on building character based on the universal Human Values.

Students were constantly reminded about this cardinal need, with great emphasis. The entire curriculum of studies and other activities in educational institutions was geared towards this goal. Thus, sound character is common to leadership in all fields of work and forms ninety percent of our potential. If we add the remaining ten percent as knowledge about the chosen field of work, then we become leaders in that particular field. For example, the effectiveness of a general in the Army depends ninety percent on his character and ten percent on his professional knowledge and ability in the art of war. Similarly, the effectiveness of a business leader depends ninety percent on his character and ten percent on his knowledge of managing a business.

There is an interesting finding by the Stanford Research Institute in the U.S.A. which has a bearing on the issue. During the eighties, many scholars in the U.S.A. began to investigate why the Japanese were forging ahead of the Americans in almost every economic enterprise and activity. This was happening inspite of the Japanese not having many colleges to teach Business Management in their country, whereas, the Americans have some of the best Business Management Colleges in the world.

The finding of the Stanford Research Institute pinpointed the area the Americans had ignored. It virtually sums up the composition of good leadership which has to be rediscovered. The study concluded that:

"Twelve percent of 'effective management' (which is the management terminology for leadership) is knowledge and eighty eight percent is dealing appropriately with people".[3]

We will notice in the book that it is essentially the character of a leader that enables him to deal appropriately with people. No superficially acquired skill can replace this fundamental truth. Emerson the famous American author was voicing this universal fact when he said—"What you are shouts so loudly in my ears that I cannot hear what you say."

Leadership and Management

There is often a futile argument about what is more important—leadership or management.

Eversince the French revolution many scholars have viewed leadership as undemocratic. This function was considered by them to be a misused privilege of the aristocracy and feudal lords who dominated mankind at that stage of history. The very concept of leadership became suspect in the eyes of the academic community. It was argued that democracy meant equality for all; hence, there was no need for leadership. This was a mistaken view.

Democracy means equality of opportunity and not equality of capability. Even two brothers with common heritage and common environments in which they grow, have different capabilities. But, the reluctance about leadership persisted—particularly in France and the U.S.A. who adopted 'equality' as one of the major pillars of their constitution.

With the development of management as a social science in the universities, the concept of leadership received a further set-back. The watershed in this trend was reached when, during the seventies even the Armed Forces in the U.S.A. replaced the concept of leadership with management. This happened during the period

when Robert MacNamara was the Defence Secretary of the U.S.A. The country was then involved in the Vietnam war. The Americans lost that war—the only war they have lost in their history. One of the major reasons that contributed to this defeat was that they had discarded leadership in favour of management. They have since learnt their lesson and have restored the emphasis on leadership as the key factor in winning wars.

It is well to appreciate that management is a very useful tool in the hands of a leader. One can be a good manager without being a leader, but one cannot be a good leader without being a good manager. In fact it is wrong even to start comparing the two. However, since there has been so much controversy it is useful to quote the doyens of management in the U.S.A.:

> "Management is a bottom line focus. How can I best accomplish certain things? Leadership deals with the top line. What things I want to accomplish. In the words of both Peter Drucker and Warren Bennis—'Management is doing things right, leadership is doing the right things'. Management efficiency is in climbing the ladder of success; leadership determines whether the ladder is leaning against the right wall"[4]

An analysis of management eras during the current century, the 1990s have been designated as the 'era of leadership'. It is a development which emphasizes the rediscovery of leadership as the key factor in the excellence of families, organisations, communities, nations—indeed the world. It is, therefore, appropriate that the youth should learn about this human capability.

Leadership is a By-product of Spirituality

As we progress in our discussion of leadership it will become clear that it is a by-product of spirituality. Yet this truth is of such fundamental importance that it merits our attention at the very

beginning. It is the practice of this basic truth that has enabled the Indian civilisation to survive for over 6,000 years. This point was forcefully made by the Chancellor of the Sai University in November 1991.

It was the eve of the opening of a super-speciality hospital, a unique institution providing free major surgery of all internal organs. This hospital of gigantic size, beautiful architectural design and state-of-the-art equipment from all over the world was being completed round-the-clock. There was tremendous excitement among people gathered from various countries of the world to watch this event. One morning the Chancellor of the university came and stood near the post-graduate students. He was carrying a letter in his hand.

In a casual manner he mentioned to the students that the letter was from the President of India. The President had been the guest of honour a year ago when the foundation stone of the hospital was laid and it was declared by the Chancellor that the hospital will start functioning exactly a year later. For a variety of reasons, the construction work could not start for about six months. It was then that the Chancellor intervened and the project started and was about to be completed on schedule.

The President of India had written in the letter that completion of the project in five months was a miracle. If this project were to be undertaken by the Government of India it would have taken at least five years to complete!

The Chancellor was about to walk away when the author sitting nearby said that this achievement would make an excellent case study on leadership for the M.B.A. students of the university. The Chancellor paused, looked hard at the author and said, "No, it is not management" and then raising his eyes to the far far horizons he recited the ancient sanskrit sloka from vedas given to humanity

thousands of years ago:

> "Na Karmana, na prajaya, dhanena, Thyagenaike amrutatwa manshu."
> (Not by action, not by progeny, not by wealth, but by sacrifice alone can immortality be achieved).

Thyaga' is the key word in this stanza. It is not easy to translate this sanskrit word into English. It's sense is contained in sacrifice, selflessness and renunciation of self-interest. It is this virtue which enables a leader to achieve the impossible.

But what is spirituality? And what is self realisation?

Spirituality is to rise above religions marked by purely ceremonial aspects of the church, mosque or temple. It is to understand and then experience that the creator and his creation are ONE.

The following observation by Sai Baba makes the process and the end of spiritual growth absolutely clear:

> "It is good to be born in a religion, but not good to die in one. Grow and rescue yourself from the limit of regulations, doctrines that fence in your freedom of thought, the ceremonies and rites that restrict and direct. Reach the point where churches do not matter, where all roads end from where all roads began".[5]

Spiritual growth can be achieved if we live our worldly life in accordance with Human Values. The spiritual growth culminates in the experience of our reality. This universal experience has been described by saints and seers of all faiths thus:

> "I and my father are one"—Jesus Christ
> "Annul Haqq"—I am the truth—Islam
> "So Ham"—I am that—Sanathan Dharma (The eternal faith of India)

Note for Teachers

It is easier for students to understand leadership if the contents of this book are related to a real life situation. For example, one teacher started the study by making the students assume that each one was selected to captain the college sports team of his/her choice. The captain was required to select, train and develop the team so that it would win the inter college tournament to be held in about six months.

Another teacher handling class XI students asked her students to assume that each one was selected to be the head boy/head girl of the school when they were promoted to class XII.

There could be numerous variations which could be used to give the students a leadership role.

2
Leadership Defined; Process and Functions of Leadership

Definition of Leadership

There are more than 350 definitions for the word "Leadership" in academic literature in English language alone. It indicates the general confusion that prevails about the subject, as also its complexity.

The definition which has a touch of practical commonsense is the one evolved by a medical doctor—Lord Moran of Britain who was the medical officer in a British Infantry Battalion during World War I, (1914-1918) in France.

He saw how young army officers, hardly out of school, inspired their fellow citizens to fight the Germans both in attack and defence, knowing fully well that many among them would get killed or maimed. He started to wonder how one man could exercise such decisive influence over others. For a while he thought that it was due to the authority and rank given to officers. Also, because of the stringent military law to enforce spartan military discipline. But, inspite of the rank and military discipline he also started to witness examples of demeaning cowardice when officers were just not able to persuade their troops to risk their lives. The war ended and Moran went back to his profession. In 1939, on the eve of World War II, Moran had risen to become the President of the British Medical Council; virtually the World's number one doctor at that stage of history. He was also appointed as the personal physician to Sir Winston Churchill, the war-time Prime Minister of Britain. In that

capacity he had a ringside seat to observe the top leaders of the world in every human activity—politics, industry, military, labour and so on. Given below is the definition based on what he evolved:[1]

> "Leadership is the capacity to frame plans that will succeed and the faculty to persuade others to carry them out in the face of all difficulties—even death"

The definition has two parts. The first deals with the capacity to frame plans (programmes, projects or whatever) that have a high probability of success. It implies that the plan should be realistic. For doing so a leader should have full information about the size and quality of his resources. He should also understand the environments in which the plan has to be implemented. The second part of the definition deals with implementation. No plan can ever be implemented exactly as originally conceived. It has to be implemented by those who are working for their leader. They are bound to face difficulties and obstacles. They are bound to have their own ideas about the task in hand. That is why a leader has to have the faculty to persuade others to implement the plan despite difficulties, discouragements and set-backs. It is this capability which, as we have discussed earlier, amounts to eightyeight percent in the effectiveness of a leader.

In normal parlance the definition we have adopted can be expressed in very simple terms. In any situation, no matter at what level or how complex, leadership amounts to:

Knowing what to do + GETTING THINGS DONE

The difference in the size of letters in the two parts indicates the relative importance of the two components. To make a realistic plan is important. But, to get it implemented is a far more important and challenging capability of a leader. Sound knowledge of the field of our work helps us in deciding what to do and the strength of our character helps us in getting things done. In management terminology, the definition can be expressed as:

Capability + EFFECTIVENESS

What is the type of man who can measure upto the definition of leadership that we have adopted?

In the recent five or six decades there has been a frantic search for 'quick fix' and 'instant' techniques to become effective leaders (managerial effectiveness is the term used for leadership in management literature). Persuasive books on leadership theories, styles, attitudes, behaviour, tools and techniques have been marketed for aspiring leaders.

In this quest for short cuts, at long last, it is now being realized that there is no easy or quick recipe to become a good and effective leader. This realization has been very cogently expressed in these words—"If I try to use human influence strategies and tactics of how to get other people to do what I want ..... while my character is fundamentally flawed, marked by duplicity and insincerity—then, in the long run, I cannot be successful.'[2] It is in relation to this problem that the Indian experience of surviving for 6000 years as a civilization with cycles of great glory and deep deprivation has much relevance to our study.

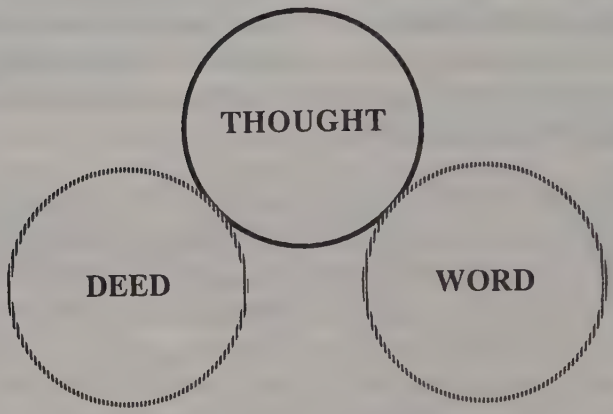
In November 1990, the Chancellor of the Sai University had a long interaction with the MBA students and teachers. Being a stickler for perfection in every field of education in the University, he questioned them at great length about the leadership course and what they had learnt from it. After discussion for about an hour, he gave conceptual clarity to two fundamental issues related to this capability:

* Who can be a good leader; and
* What does Leadership process involve?

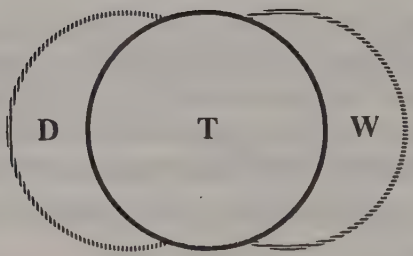
Who can be a Good Leader?

Only a man whose 'thoughts, words and deeds' are in harmony can

HARMONY IN THOUGHT, WORD AND DEED



CLEVER PERSON



TRUSTWORTHY PERSON

Figure 2.1

become a good and effective leader. His thoughts are pure—their source is not related to lust, anger, attachment, greed, egotism or jealousy. He says what he thinks—there is no duplicity in that, and he does what he says—there is no insincerity or hypocrisy in his deeds. In brief, he is a transparent and straightforward person in word and conduct. Diagramatically two persons are depicted in Figure 2.1. The first one is a clever worldly person. His thoughts are related to self-interest. He thinks one thing but says something different. And, when it comes to doing he will seldom do what he says he will. The second person has harmony in his thoughts, words and deeds.

We trust a person whose thoughts, words and deeds are in harmony. It is this type of person who has the potential of becoming a good leader. In later Chapters we shall discuss the character of such a person in more detail.

The Leadership Process: 'Mahavakya'

The discussion at the Sai University, on leadership, culminated in the Chancellor articulating what has come to be known as the 'Mahavakya'—the great utterance[3]—about leadership. He summed up the entire distillate of the leadership process in just four words:

TO BE : TO DO : TO SEE : TO TELL

Diagramatically, the mahavakya and the relative importance of its components are shown in figure 2.2.

TO BE —is the source of leadership.
TO DO—is the style of leadership by personal example.
TO SEE and TO TELL—are the functions, tools and techniques of leadership.

TO BE means the aggregate of all there is in a person. It is composed of his values, his qualities and his knowledge. In other words, his total being. "TO BE is the beginning and the end of leadership."[4]

MAHAVAKYA
LEADERSHIP PROCESS

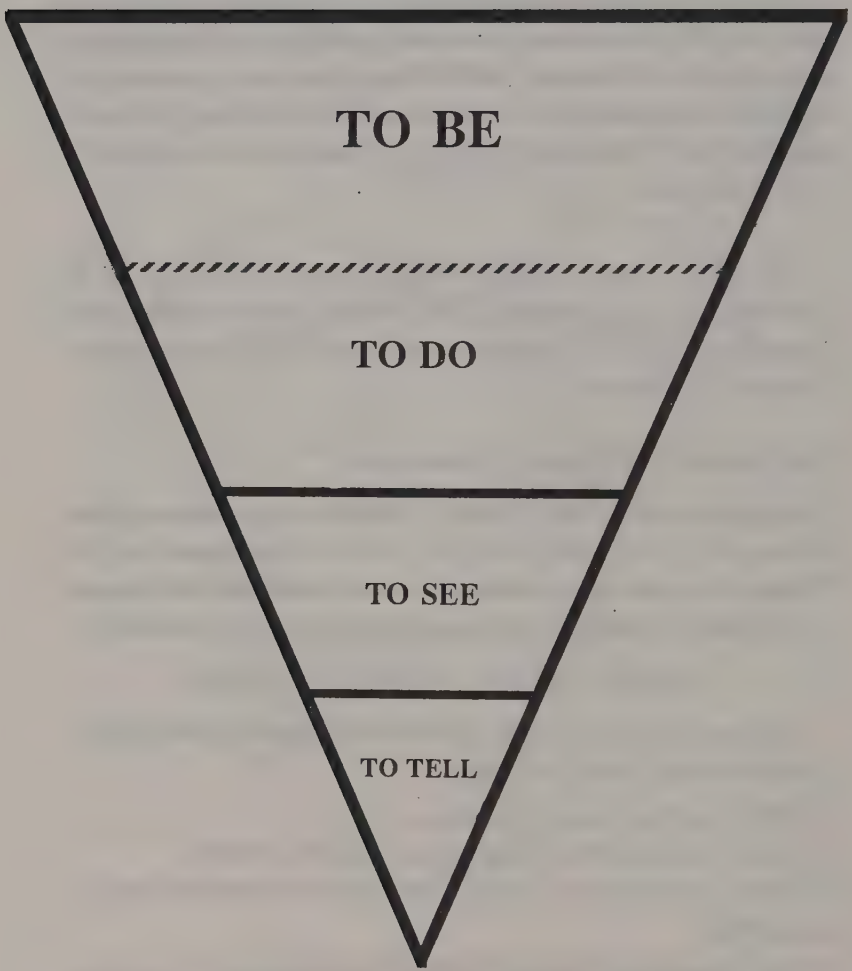


Figure 2.2

This simple sentence conveys the historic truth that the potential and effectiveness of a leader is in direct proportion to the strength of his TO BE. That is why in figure 2.2, TO BE is shown as the largest component in the leadership process. It is for this very reason that the holistic and practical approach to leadership expounded in this book, lays a major emphasis on TO BE. The universal constituents of TO BE of a good and effective leader are explained in Chapters 3, 4, 5, 6, while the techniques to reinforce them are discussed in chapters 7, 8. However, it is appropriate to restate that ninety percent of TO BE of a leader is his character.

TO DO indicates that the best style of leadership is to lead by personal example; to practise what we preach. Style is the reflection of the substance of a man—his total being. Personal example can be set only if the TO BE of the leader is worthy of emulation. Phonies who pretend to be what they are not, are very quickly found out —"You can smell them from a mile."[5] In figure 2.2, this reality is depicted by a perforated line between TO BE and TO DO. Mahatma Gandhi, set a personal example to eradicate untouchability by mixing and eating in their homes. Personal example in peace and in war is transparent and most infectious. It is the most potent technique of influencing people. It is rightly called the method of silent persuasion. Three examples will illustrate what is involved in practising what we preach.

Dr. V. Gokak was the first Vice Chancellor (Chief Executive) of the Sai University. He was also the Chairman of the Sahitya (literature) Academy of India at Delhi—a great honour for a man of letters. When his term with the Academy expired, the well known poet, Professor Bannarji was appointed to succeed him. Due to hectic activity at the University, Dr. Gokak was unable to go to Delhi. So, the members of the governing body of the Academy along with Professor Bannarji came down to Prasanthi Nilayam to perform the formality of handing over—taking over of the Chairmanship of the

Academy. They were all invited into the interview room by the Chancellor.

As soon as they were seated, Professor Bannarji took out a handkerchief from his pocket. "It was a dirty and stinking bundle of cloth" recalled the Chancellor, when he was narrating the story, after explaining the meaning of TO DO. He continued "In fact it was almost black. I soon realized why Bannarji was carrying this lump of garbage in his pocket. He was addicted to inhaling snuff. After inhaling the black powder he would blow his nose into the handkerchief. That was the cause of the dirt that he was carrying. I advised him that inhaling snuff was a bad addiction and he should give it up. Bannarji listened to me in respectful silence. And then, at that very moment, I wiped my mouth and looked at my own handkerchief. It was covered, all over , with red marks. Those were the days when I used to chew paan (betel leaf) virtually round the clock. Looking at my handkerchief, I asked myself a question. What was the difference between Bannarji's addiction and my own addiction? Both were bad habits. How could I advise Bannarji when I myself was a victim of a similar vice. I resolved, there and then, that I would not touch a paan again. It is more than ten years since I have chewed a paan. Of course, Bannarji also threw away his snuff box as soon as he left the interview room."

In the second example we shall see what happens when we do not practise what we preach. This example is from a war between India and a neighbouring country.

Brig Mohmad Latif of the Indian Army launched an attack to capture an enemy-held hill top nicknamed "Baldy." Surrounding the hilly terrain of the objective, was covered with dense pine forest. Brig Latif selected the Guards battalion for this tough task.

As is shown in figure 2.3, the attack involved going down into a valley and then climb up to capture "Baldy". It took the Guards the

CAPTURE OF BALDY

1971 WAR

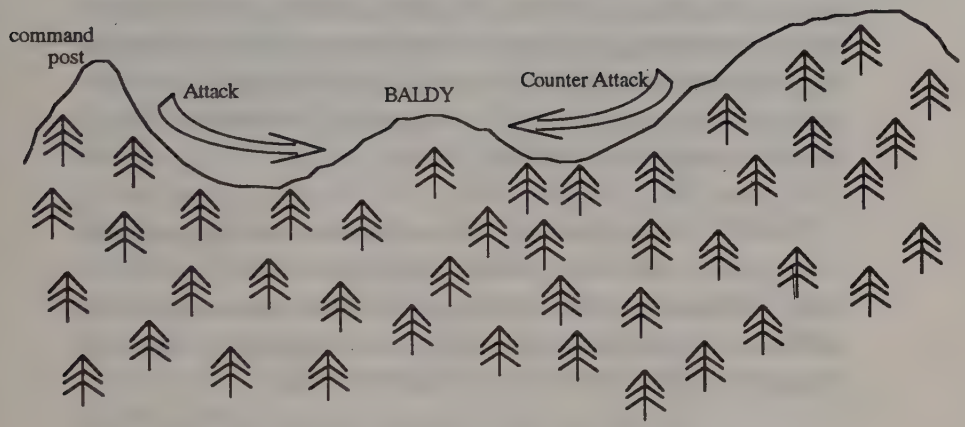


Figure 2.3

full day to clear the outposts guarding approaches to the objective. It was nearing dusk when "Baldy" was finally captured.

Hardly had the commander of Guards finished reporting his success on the radio, when Brig Latif, watching through his binoculars, noticed a major counter-attack moving towards "Baldy." He could see hundreds of enemy soldiers moving through the pines on the ridge leading to "Baldy". It was a disturbing development because the Guards were hardly organised to face a major counter-attack. They had fought the whole day, suffered casualties, were short of ammunition and had eaten just one meal. Brig Latif warned the Guards to get ready and soon artillery shelling started from both sides. Brig Latif was mentally prepared to lose Baldy because it would be a very unequal fight.

When the counter attacking forces were about four hundred yards from "Baldy", the Guards opened up with their machine guns. To the utter surprise and relief of Brig Lalif, within minutes the entire counter attack petered away. He could not believe his eyes, but congratulated the Guards for their performance.

A little while later the Guards reported that they had captured two unwounded prisoners. The Brigadier ordered that they be sent to his Command Post immediately as he wanted to personally interrogate them to try and get information for finalising his plans for the subsequent operations.

The pair arrived at the command post almost at midnight. One was a young soldier—in his teens. He was so scared that he could not speak at all. The other was a corporal and a very talkative fellow. He gave out more information than Brigadier Latif really needed. Towards the end of his interrogation the Brigadier enquired from the Corporal "You seem to be a seasoned soldier. How come, you gave yourself up even when you were not wounded—not a very honourable

action by a good soldier." The Corporal was more than willing to explain and gave out his story.

"Our commander was right in front when the counter attack started. Holding his stengun in his one hand, he was encouraging us to wipe out your troops and recapture "Baldy." He was inspiring us by loud talk. His booming voice could be heard all over. He was a towering personality. We were determined and enthusiastic to finish the task. We kept on advancing even when your shelling started. When your troops opened up fire with machine guns our commander immediately took cover behind the trunk of a huge pine tree. Standing in that sheltered position he waved his stengun and ordered us to rush forward and destroy the enemy. We did rush forward, but very soon we also started taking shelter behind the pine trees. I was unlucky to be captured by your patrol before I could slip away, like others, down the slope and return to our base."

Here was a sure victory on the plate for the counter attacking force, but the commander was unable to set the right example. Good or bad, the personal example by a leader is most infectious. It is because of this that a Persian saying conveys a very naked truth:

> "If the king plucks one apple from the public garden,
> the public will take away even the roots."

The third example of TO DO is also from a war. Indian Army assisted the Bangladesh forces in liberating their country from Pakistan in 1971. After the war there was a serious concern among the senior officers of the 5th Gorkha Rifles—a crack Regiment of the Army. The fourth Battalion of the Regiment was fighting in Bangladesh. After the cease fire, it transpired that this battalion suffered sixty five percent officer casualties in just fourteen days' war. The older officers were concerned at this very high rate of attrition. Was there something wrong with the battalion? If there was, then it must be set right forthwith. Regimental honour must not

have a blemish on it on any account. However, the cause of concern soon disappeared.

The reason for the very high attrition was that there developed a competition of gallantry among the officers. It all started with the Commanding Officer Colonel Harolikar. Wherever there was danger he was physically present on the spot—leading his troops from the front. The Battalion fought its battle with elan and great gusto. Very naturally, it was selected for the riskiest and the toughest operation of that war. It was lifted by helicopters and landed behind a Pakistani Brigade at Sylhet. The Battalion isolated the enemy Brigade from its base at Dacca. The Brigade did its best to destroy the Gorkhas. But, by now, the officers were competing in gallantry and held the enemy at bay for three nights and three days. There was no way the Gorkhas could be dislodged. The enemy Brigade withdrew. The action opened up the direct land route to Dacca. As a result, the war ended in just 14 days.

Not only did the Battalion win numerous gallantry awards, but was also instrumental in hastening the final victory. All this happened because the Commanding Officer led his troops by personal example of courage and gallantry.

TO SEE implies that a leader must be in complete touch with the realities of the environments in which he is working. He should have the fullest possible information regarding the problem or the task to be handled. Only then can be evaluate the options that he has, make a sound decision and evolve a realistic plan of action. Seeing involves going out to actually get a feel of things on the spot "You cannot sit in an air-conditioned office and make decisions."[6]

Decision making is a capability for which very detailed programmes of teaching are available. In the military it is called 'appreciation' or 'estimate of the situation'. In management education it is called

'decision making' resulting in a project report. The essential ingredients in this process are:

- Being absolutely clear about the goal that has to be achieved.
- Collecting and evaluating all relevant information about human and material resources available for the task; environments in which the task has to be carried out; opposition and obstacles that are likely to be met; and, the time that is available for completing the task.
- Crystallising the options that emerge from the evaluated information and examining the advantages vis-a-vis disadvantages of each option.
- Finally, selecting an option and formulating a plan or a project for implementation.

It is, basically, a common sense process which we, subconsciously, adopt in performing almost every task—crossing a street, getting a team ready for a tournament, undertaking a journey, buying a house, setting up a business or factory or fighting a battle. It is seldom that a clear cut option which has all the advantages, emerges from the process. There are always uncertainties and imponderables, which in the art of war, is called 'the fog of war'—unforeseeable developments, human frailty and so on. That is why, as we shall discuss later in the book, 'courage to decide' is a very important quality of a leader's character.

TO SEE is even more important at the implementation stage of any work. There are always difficulties and obstacles in the way of carrying out a task. Therefore, a proper feedback and SEEing the progress of work on the spot is absolutely essential. Then only a leader can guide how to overcome problems. Thus only can he make sound decisions to modify the plan or reallocate resources or whatever. TO TELL means conveying to others what the leader wants them to do. Telling is effective if the instructions of the leader are clearly understood. This happens when the channel of communication

FUNCTIONS

OF LEADERSHIP

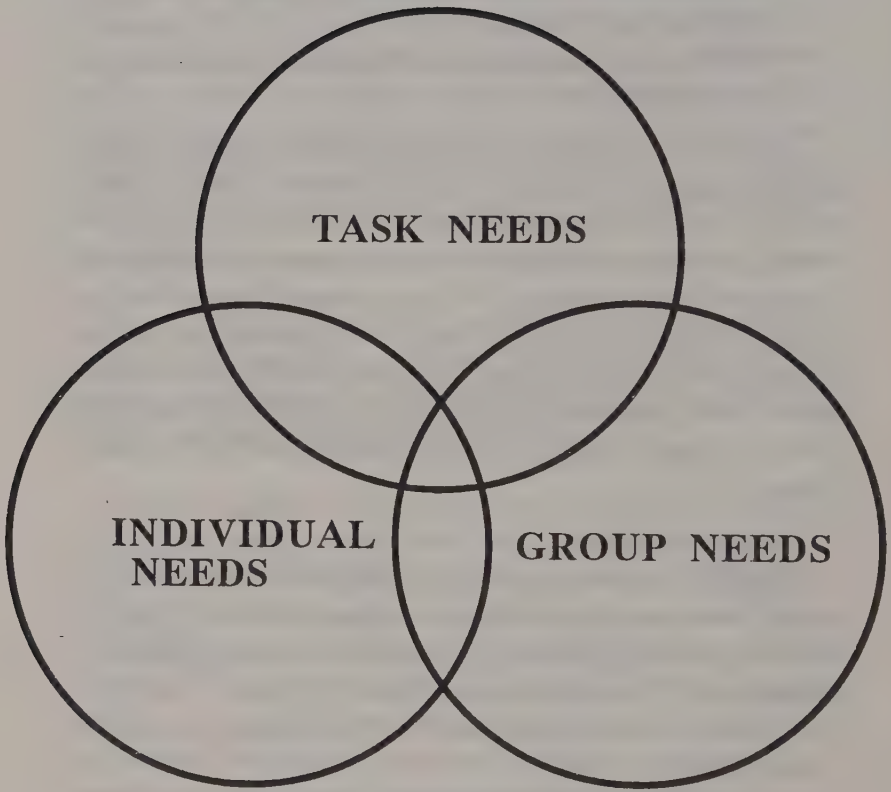


Figure 2.4

is through hearts and depends entirely on the strength of TO BE and TO DO of the leader. If he has good qualities and sound knowledge, and he leads by personnel example, then very few words are necessary to convey what a leader wants to be done.

The skill of good communication is taught by experts with a great deal of professional capability. In many post-graduate programmes there are upto three full credit courses devoted to this skill. But, in the final analysis, character communicates more eloquently than anything we say or do.

The entire process of leadership is held together by one virtue in a leader—selfless love. It is always useful to remember the well known comment on selfless love:

> "Love lives by giving and forgiving,
> Self lives by getting and forgetting."[7]

The relevance of these words becomes clear when we see how a person has to carry people with him when he functions as a leader.

Functions of Leadership

In practical terms a leader has to achieve the task (mission, objective or goal). For doing so, he has to build his team as a cohesive group and develop every individual in the team to give his very best. Consequently, he has to harmonize and integrate the needs related to the accomplishment of the task with those of the group he leads and individuals in the group. We shall discuss in some detail how to deal with people in a later Chapter. But, a leader has to be absolutely clear about the needs of the three parties involved. This is best explained diagramatically by depicting these needs in three linked circles, as shown in figure 2.4[8].

Functions for Task Needs

* Defining the task.
* Making the plan.

* Allocating work and resources.
* Controlling quality and tempo of work.

Functions for Group Needs

* Setting standards by personal example.
* Maintaining discipline; correcting mistakes.
* Building team spirit.
* Ecouraging, motivating, giving a sense of purpose.
* Appointing sub leaders.
* Ensuring communication within the group.
* Training the group.

Functions for Individual Needs

* Attending to personal problems.
* Praising of individuals.
* Knowing individuals personally.
* Recognising and using special individual abilities.
* Training individuals.

The functions related to the needs of the three areas have been listed separately for easy understanding. In actual practice, however, most of these are integrated in the following steps:

- Being crystal clear about the task that has to be achieved.
- Planning to achieve the task by using the available resources and people.
- Controlling by monitoring the work; modifying the plan, if necessary.
- Supporting by encouragement, recognition and training people.
- Evaluating, to learn lessons so that performance can be improved.

Note for Teachers

Real life stories of leaders achieving great goals by personal example motivate the youth a great deal. These should be carefully selected

from local history and lore known to the students.

Functions of leadership may be discussed with students in relation to the leadership role allotted to them for the purposes of this study as suggested in the introduction.

3
"To be": Universal Inner Structure of Good Leaders: the Foundation

When we study and analyse outstanding leaders in history who have done some lasting good to man-kind, a nation, a community, an organisation or a cause we find that they are not similar. They come in all shapes and hues—the flamboyant; the scholarly; the artistic; the ascetic; the gregarious and the recluse. And yet, when we look deeper into their make-up with commonsense, we find something interesting. There TO BE component, in one way or the other, is very strong. They have two things in common:

- They are all persons of character; and
- They have an inner structure which is composed of certain universal qualities.

Before we have a look at the universal qualities common to all good leaders, we have to be quite clear in our mind about the frequently used word "character".

What is Character?

Each individual is a bundle of virtues and weaknesses of head and heart. The resulting individuality of a person from this balance sheet of good and bad qualities is his character.

Historically, the strength of the character of a person has been the indicator of his potential for leadership. However, researchers

in leadership were unable to define and confine leadership within the parameters of research methodology. Consequently, "like the hard questions in an examination paper, the research scholars have continually deferred them to some future date"[1]. The famous scholar Stogdill is supposed to have been responsible to promote the concept that, character qualities do not play much part in leadership. This, in fact, is not true. He had merely deferred his research on character qualities. He "once told me that he never intended to close off research on the personality (meaning character) of leaders (he hoped to focus it better), but that is what happened."[2]

It is time that this purely academic confusion is removed. Character is the most important factor which makes for effective leaders. However, we have to describe a person of character with some clarity, so that there is a well defined model based on historical experience.

Two descriptions of a person of character should provide the necessary clarity. The first one is by a western journalist having a deep understanding of men and matters, both in the West and India. She spent many years in India and took interest in Indian culture. She describes a man of character (a gentleman in the true sense of the word) as:

"An honest man;
a man with a sense of duties and obligations of his position, whatever it may be;
a man who tells the truth;
a man who gives to others their due;
a man considerate to the weak;
a man who has principles and stands by them;
a man not too elated by good fortune and not too depressed by bad;
a man who is loyal;
a man who can be trusted"[3]

Quite obviously, a man of character is a person who practises Human Values. The second description is by a seasoned and highly respected leader, General Mathew B Ridgeway of the US Army. A veteran of World War II, and a highly decorated officer he rose to become the Supreme Commander of the UN Forces in Korea and was also the Chairman of the Joint Chiefs of Staff. He says—

> 'Character stands for self discipline, loyalty, readiness to accept responsibility, and willingness to admit mistakes. It stands for selflessness, modesty, humility, willingness to sacrifice when necessary and, in my opinion, faith in God. Let me illustrate.
>
> During a critical phase of the Battle of Bulge in World War II, the Germans launched a counter offensive and nearly broke through the Allied lines in France. When I commanded the 18th Airborne Corps, another Corps Commander just entering the fight next to me remarked—'I am glad to have you on my flank. It's character that counts.' I had long known him and knew what he meant. I replied 'that goes for me too'. There was no amplification, none was necessary. Each knew that the other would stick, however great the pressure, would extend help before it was asked, if he could; and would tell the truth; seek no self glory, and everlastingly keep his word. Such men breed confidence and success."[4]

Once again, it is more than clear that a person of character practises Human Values and his thoughts, words and deeds are in harmony. In order to drive home the point it would be appropriate to look at an example of a person who lacks character.

> "A consultant was told by a manager in a paint factory about his boss—"I do not trust him, nor does anyone else. He is a slick operator, out to get to the very top. He says one thing to your face and another behind your back. He doesn't actually lie, but he deals in half truths".[4] Here was a man dedicated totally to self advancement. This boss, when confronted by the consultant,

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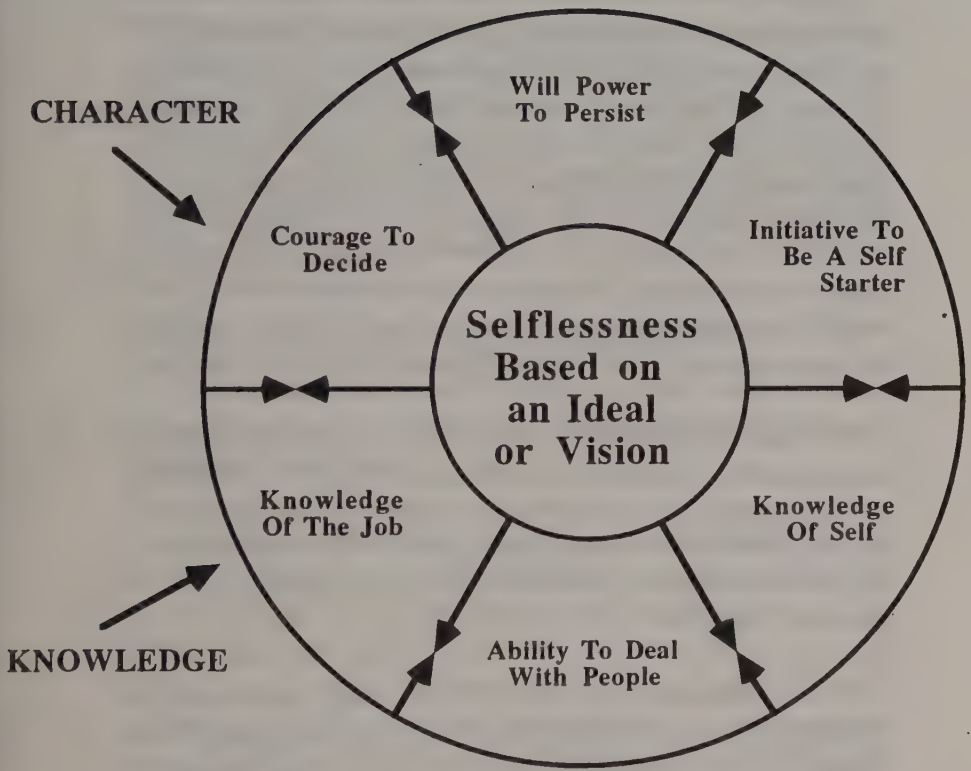


Figure 3.1

dismissed leadership as 'kidology' and added "why should I tell the truth to my people on the way up, when I do not intend to come down again."[5]

This is an example from an enterprise in the UK, but the whole world is getting a large number of such self centred 'climbers'. In the long run, they are doing a great deal of damage to their enterprises because they lack character.

One more factor has prevented the necessary focus on character being the main source of leadership. It is the very large number of qualities that are listed as the character qualities of an individual. For example, Napoleon listed ninety qualities that are necessary in a good leader. Recently, the Government of India wanted to introduce education in Human Values in the Indian schools. They appointed a high-power Committee to list the values that should be taught to the children. The Committee produced a list of 154 values for the purpose!! Little wonder that research scholars have been shying away from sticking their neck out to identify qualities that make a person a good leader. Fortunately, there is a way out.

When we study the lives of outstanding leaders with common-sense and clinical detachment, we find something very interesting. All of them have a few qualities of character and knowledge that are universal. When we take an integrated look at these qualities they form a cohesive structure which diagramatically looks as shown in Figure 3.1.

It is a balanced structure in which every component of CHARACTER and KNOWLEDGE supports one another. This balance varies with every leader. However, it is appropriate to understand that both Character and Knowledge are necessary for their balance. Mere knowledge without strength of character makes a man indecisive. Mere character not supported by knowledge, puts a ceiling on a leader's potential. On the

STRENGTH and BALANCE of this structure depend the effectiveness of a leader. His selfconfidence is related to this balance. Self-confidence makes a leader proactive which means that—"We are responsible for our own lives. Our behavior is a function of our decisions, not our condition. We can subordinate feelings to values. We have the initiative and responsibility to make things happen".[6] Anyone who wishes to develop his leadership potential to the maximum, should carefully study this structure. We shall discuss in a later Chapter how to strengthen this structure.

Let us first of all take a thorough look at the foundation of leadership—selflessness. It would be appropriate to do so in the prevailing situation in the world. We are living in an age when "self interest" has become the goal of life. It is not surprising therefore, that many people are reluctant to accept selflessness as the foundation of leadership—it makes them feel very uncomfortable.

Selflessness: The Foundation of Leadership

"Selfishness is human, selflessness is divine"[7] is the truth about this noble virtue. It is the fountain-head of all that is good and moral in a human being.

As shown in figure 3.1, selflessness (call it unselfishness or sacrifice if you will) is based on an ideal or a vision an individual has as his goal in life. Higher the vision, higher the degree of selflessness; thus, higher the potential for leadership, is virtually a law. And yet, there is an enormous resistance among people to accept this truth. There is a very perceptive observation about this reality by Swami Vivekananda—"I cannot ask everybody to be totally selfless: it is not possible. But, if you cannot think of humanity at large, at least think of your country. If you cannot think of your country, think of your community. If you cannot think of your community, think of your family. If you cannot think

COMPOSITION OF SELFLESSNESS

THE SOURCE OF HUMAN VALUES

Figure 3.2

of your family, at least think of your wife. For heaven's sake do not think merely of yourself."[8] A whole spectrum of ideals have been mentioned.

At the lowest end is "I, me and mine'; and, at the highest the 'humanity'. It is obvious that selflessness is a relative quality. Total selflessness is a rather rare phenomenon. But, it does exist. When we look for examples of men who were completely selfless and lived for humanity at large, we spot Rama, Krishna, Buddha, Jesus Christ, Prophet Mohammad, Guru Nanak, Ramakrishna Paramahamsa and the like. The most significant characteristic of these men is that they continue to have a tremendous impact on people's minds even after many centuries.

If we analyse selflessness, its diagrammatic composition can be depicted as in Figure 3.2.

Central to the virtue of selflessness is faith—faith in God, conscience, the inner-voice or whatever. It has been described by the Chancellor of the Sai University as a person's life breath. It gives us:

self confidence; then
self satisfaction; then
self sacrifice; and finally,
self realisation

Selflessness is also the repository of all that is noble in a human being. The five most important Human Values are included in the diagram. These are briefly explained below:

- Truth—that which does not change. In Sanskrit it is called 'Sathya'
- Right Conduct—conduct that befits the duties and obligations of a person's position, whatever it may be. In Sanskrit it is called 'Dharma'

- Love—unselfish love which expects nothing in return. In Sanskrit it is called 'Prema'.
- Equanimity—is perfect peace of mind. In Sanskrit it is called 'Shanthi'.
- Non Injury—is not hurting any-one with word or deed. In Sanskrit it is called Ahimsa.

Out of the five values discussed above, the first two—truth and right conduct, virtually contain the distilltate of all morality. Honesty, Integrity and loyalty are inherent in the two. There is an ancient Indian edict based on these two—'Sathyam Vad, Dharmam Char'. It translates—speak the truth and act as appropriate to the duties and obligations of your position whatever it may be. And when one acts with unselfish love, then there is perfect peace and equanimity in success or failure, pleasure or pain and joy or grief.

Selfless man is neither greedy nor looking for short-cuts to success; hence, his integrity never wavers. He seeks no unfair advantage over others; hence, honesty comes naturally to him. He is not a self-seeker; hence his loyalty is steady and strong. When a man has these virtues, then his thoughts, words and deeds become well integrated. He says what he thinks and does what he says. There is no 'double speak' in his nature. That establishes his credibility, and he is trusted. A trustworthy person alone can become a leader.

Inspite of what has been said about selflessness, it runs totally contrary to the current culture of cut-throat competition and the rat race to get ahead. The goal of life is to rise fast in career and get rich overnight. Consequently, it needs very deliberate reflection on the part of potential leaders to understand that the effectiveness of a leader does depend on selflessness. It is necessary, therefore, to discuss this virtue in greater detail.

The most remarkable example of how selflessness among leaders contributes to build great organisations can be had from

Germany. It is a universally accepted fact that, inspite of suffering defeats in World Wars I and II, German Army was the best military force involved in the two wars. Even upto the bitter end of World War II in 1945, it did not lose its cohesive balance, fighting spirit and dedicated efficiency. How was this feat achieved?

A scholar studying the German General Staff asked Field Marshal Von Moltke about the qualities which they looked for while selecting officers for the General Staff. He was keen to learn this, as the General Staff provided the key elements of leadership of the German Army. The aging Field Marshal reflected for a while and replied—"The first has not been so much the possession of any quality as the absence of a quality—the quality of ambition. When with us, if an officer is a climber (one who is interested mainly in self-advancement)—we have no further use of him".[9] They had adopted selflessness as the cardinal virtue for officers to be members of General Staff. They had merely adopted the truth known to man since the dawn of history. The following two points need to be discussed in connection with the validity of this statement:

- Evidence of history that selflessness does in fact count; and
- How can good leaders be without ambition.

Evidence of History: Importance of Selflessness

We would focus our attention on three views recorded in three different cultures. The most recent one from Europe, then from China, and the oldest one from India.

Dr Victor E Frankel is an Austrian psychiatrist. A man of Jewish descent, he lived through the German concentration camps and survived. As a psychiatrist he is being bracketed with Freud and Jung. Let us very carefully ponder over his famous words:

> "Again and again, I admonish my students in Europe and America: Don't aim at success—the more you aim at it, and

make it a target, the more you are going to miss it. For success, like happiness, cannot be pursued; it must ensue, and it only does so, as the unintended side-effect of one's personal dedication to a cause greater than oneself, or as the by-product of one's surrender to a person other than oneself. Happiness must happen and same holds for success; You have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then, you will live to see that , in the long run—in the long run, I say: success will follow you precisely because you had forgotten to think about it".[10]

Let us now go back about 2000 years. The famous Chinese scholar, Lao Tzu articulated the value of selflessness for a leader in the following pragmatic words; it would appear that he, perhaps, was thinking of our times when he wrote them! Note his emphasis on the self-interest of a leader:

"True self interest teaches selflessness.
Heaven and Earth endure because they are not simply selfish, but endure on behalf of all creations.
The wise leader, knowing this, keeps egocentricity in check and by doing so, becomes even more effective.
Enlightened leadership is service not selfishness.

The leader grows more and lasts longer by placing the well-being of all above the well-being of self alone'[11]

And, finally, let us go back about 5000 years. That was the time Geetha, the well-known book on spirituality, was articulated on the battlefield of Kurukshetra—(Mahabharata). The concept of "Nishkama Karma" was highlighted. It means doing one's work with dedication without being bothered about benefits it will bring. The concept has a sound basis. It is the expectation and hope for benefits which is the major cause of worry, anxiety and restlessness, with the result that this agitation of mind adversely

affects our performance. If we play tennis with an eye on the score board, then there is a good chance that we will start missing the ball. On the other hand, if we maintain our concentration on the ball, then we will play the best game that we can. The words of Dr Victor E Frankel about the secret of success are virtually a paraphrase of this ancient truth. The reader will do well and go back to re-read what he has to say.

Ambition and Leadership

We saw how the German General Staff weeded out ambitious officers—ambitious for self advancement; the climbers. There is a widespread belief that ambition is a good motive force for achievement; that, without ambition, a man becomes inert and placid. Consequently, how can we conceive a leader without ambition? Was the German General Staff made up of faceless men with no fire in their bellies to rise? These are legitimate and logical doubts and should be discussed.

The dictionary meaning of the word ambition is "aspiration for success or advancement". It is true that it is a powerful motivator. Men eager for personal success and advancement are dynamic and produce very good short-term results. However, it is those who are driven by ambition for an ideal or a vision higher than themselves who really achieve enduring results. Four hundred years ago, Francis Bacon, the great English analyst of human nature wrote about ambitious men. The classic words in which he described an ambitious person are as true today, as they were then. He observes (the meaning of some of the old words are in brackets):

"Ambition is like choler (biliousness), which is a humour (disposition) that make the men active, earnest, full of alacrity and stirring, if it not be stopped. But, if it be stopped, and cannot have his way, it becometh adust (burnt up), and thereby malign and venomous. So ambitious men, if they find the way open for their rising, and still get forward, they

are rather busy than dangerous; but, if they be checked for their desires, they become secretly discontent, and look upon men and matters, with an evil eye; and are best pleased when things go backwards; which is the worst property, in a servant of a prince or the state."[12]

Having explained the nature of ambitious men, Francis Bacon concludes that ultimately, the greatest good is done by those who are "more sensible of duty than of rising".[13] In other words, by those who can rise above their self-interest. However, it is not easy for human beings to break away from the pull of 'I, Me and Mine'. Consequently, nations, societies and organisations who value leadership, use various techniques to create environments in which leaders can rise above their self interest and sublimate their personal ambitions, which are quite natural in a person, to higher ideals.

Organisational Culture to Promote Selflessness

Organisational culture is the management name for esprit-de-corps in the Armed Forces. Esprit-de-corps has been defined as "regard for the honour and interest of the body one belongs to". [14] The aim of esprit-de-corps is that every one in an organisation is imbued with a feeling that "no sacrifice is big enough to uphold its (organisation's) honour and good name ". [15] Most Japanese Executives, and indeed many others round the globe feel that their primary role is to create such an organisational culture. But, how is it that the Japanese have succeeded so well in their enterprises, while examples of success elsewhere are rather rare (we shall see one of these rare examples in the culture that prevailed in the worldwide chain of Hard Rock Cafes).

To understand the Japanese miracle, we have to understand the culture of Samurai and the spirit of Bushido. Both are a tradition of practising Human Values which helps a Japanese to rise far above his self-interest.

In the cultural heritage of Japan, Samurai is the word used for a Japanese warrior marked by a life style that lauded bravery, honour and loyalty to one's shogun (the lord) as more important than life. A samurai was trained, among other skills, to develop tenacious will-power by fasting and running barefoot on snow. It contributed to instill in him the spirit of Bushido. Bushido means 'the way of the warrior'. It was a code of behaviour stressing loyalty, courage and duty. He was groomed 'to be always ready and for sacrifice'. In the ancient books of Japan, Bushido has been described as a 'way of dying'. The overall training of a samurai was two fold—the pen and the sword. This meant 'leadership and arts plus swordmanship and strategy'.

It is worth noting that during World War II Japanese soldiers were fully imbued with Bushido. During six years of that war, over a million soldiers of all nationalities were captured as prisoners of war. Among them, the Japanese were just a few hundred. For a Japanese soldier, it was far more honourable to die, even by 'seppuku' (slashing the stomach by a small sword), than to face the stigma and dishonour of surviving as a prisoner. In addition, the spiritual heritage of Japan has instilled in the people the habit of humility and hard work.

Japan was defeated in World War II. It has hardly any natural resources. The population of Japan is less than that of the State of California in the USA or Bihar in India. And, yet, it has become the most powerful economic nation in the World. How?

The Japanese political, industrial and enterprise shoguns (leaders) rising from the ashes of their defeat were able to develop industrial samurais and instil in them the spirit of economic bushido. No sacrifice was big enough to make Japan a 'number one' economic country. It is indeed a transparent example of what leaders can achieve if their foundation is firmly based on duty.

sacrifice, humility and hard work; and, they are inspired by a vision far higher than themselves.

Armed Forces round the world have known that leadership is the biggest single factor in determining the fortunes of war. They adopt many a measure to inculcate selflessness among their officers. Some examples merit attention.

In most countries of the British Commonwealth when a young potential officer goes to a military academy for training he is designated as a 'gentleman cadet'. He is not referred to as probationer, or an officer trainee, or an officer cadet. There is a significant purpose in this practice. He is reminded, repeatedly that he will make a good officer if he is first of all a gentleman. And, the description of a gentleman is explained to him (see the description of a man of character earlier in this chapter). It is a well tried-out technique of auto-suggestion that you can transform the character of a person by repeatedly suggesting to him a pattern—'what you think, so you become'. The technique does have an influence.

Many Armed Forces in the world have a system of 'honour code' during 3 or 4 years of the training period for their officers. The purpose of the system is to remove three infirmities from a person's character. The system demands that 'you will not steal, lie or cheat'. If you do, then you are expected to own it and accept a corrective punishment. If someone knows of any of these infirmities in another person, he is expected to report.

Similarly, most Armed Forces in the world give a lifelong credo to its officers to live by during service. For example, the US Army officers carry from their training academy at West Point the credo—COUNTRY, DUTY, HONOUR—to guide them through their career. The interest of these three comes before self interest.

The Indian Army credo for its officers is very explicit. It commits them to keep their self-interest as the very last item of what they are expected to do :

"The Safety, Honour and Welfare of the country come first, always and every time.
The Honour, Welfare and Comfort of the men you command come next.
Your own Ease, Comfort and Safety come last, always and every time."

The ideal in the Indian Army credo is that the country comes first, your men next and yourself last—particularly, your safety comes the very last! It has inspired officers to rise to great heights of self-sacrifice in many a battle fought by the Indian Army all over the world. Let us look at the example of one Major Prithi Chand, Maha Vir Chakra (MVC). Almost single-handed, he saved Ladakh (A huge district of the State of Jammu and Kashmir in India. It is an extension of the Tibetan plateau) from being captured by Pakistan during 1947-48 war between India and Pakistan.

"Major Prithi Chand Saves 'Ladakh' "

It is a story of a man who was inspired by an ideal. It is the example of selflessness of one leader who raised the vision of people all-around him to achieve the impossible.

Prithi Chand was a scion of the ruling family of Lahul. It was a small principality tucked into the Himalayas to the north of Kulu and Manali. It borders on Ladakh.

In 1936, when he was about to finish his studies the family Guru of Prithi Chand visited them. He came from his Buddhist monastery in Ladakh. The Guru was ailing and said that the visit would be his last one. One evening he looked straight into the eyes of Prithi

Chand and asked him to promise him something. Prithi Chand readily offered to do whatever the Guru wanted. "Protect my monastry when it is in danger". Not knowing what it meant, Prithi Chand promised to do so.

On the eve of World War II, Prithi Chand joined the Indian Army as an officer. War years rolled by. In 1947 India won her independence and was divided into two countries—India and Pakistan. Jammu and Kashmir was a princely state; the king had the right to join India or Pakistan. To force the issue Pakistan invaded Jammu and Kashmir in october 1947. To survive the invasion the king acceded to India and asked for military help. The Indian Army units were flown in to stem the attack.

It was December 1947 when Major Prithi Chand's battalion fetched up in the Kashmir Valley. Soon, thereafter, the Himalayas received a heavy snowfall and the only route leading to Ladakh across the Himalayas at Zojila pass was blocked for the duration of the winter.

One of the thrusts of the Pakistani invasion was along the Indus river towards Leh, the capital of Ladakh. The Indus river here is on the northern side of the Himalayas and flows from Tibet in the east towards west. The invading column was making slow progress in the severe wintry conditions against resistance being put up by a small force belonging to the State of Jammu and Kashmir.

The Ladakhi community in Srinagar, the capital of Kashmir, started getting news of the imminent fall of Ladakh. During the long winter lying ahead, it was only a matter of time before the invaders would reach and capture Leh. On a tenuous radio link the news started coming in that people were packing up their belongings to send them away to Tibet along with their women and children. Major Prithi Chand was getting all this news through a Ladakhi

classmate who was a civil engineer at Srinagar.

One night Major Prithi Chand saw a brief dream. His Guru appeared before him and told him to fulfill his promise. Prithi Chand woke up with a start. What promise? He had completely forgotten the incident of 1936. Slowly, the memory came back.

Prithi Chand got up, put on his uniform and set to work. He had got clear-cut ideal-to save Ladakh in order to protect the monastry of his Guru. His mission was more important than his life.

The senior military commanders felt that Prithi Chand had gone mad when he suggested that an operation should be mounted to protect Ladakh. There was no way Ladakh could be saved. The route had closed down for the winter. And, in any case, thay had no force which could be diverted from the difficult task of protecting the Kashmir Valley.

Prithi Chand was not discouraged. He knocked at every door—military as well as political. He even persuaded the Ladakhi community to send telegrams to the Prime Minister of India at Delhi

Finally, the military authorities relented and approved a plan prepared by Prithi Chand. Privately, they were of the opinion that it was a most scatter-brained idea. But, they agreed to it, to get Prithi Chand off their backs! The plan was that Major Prithi Chand, along with thirteen volunteers from his battalion and his civil engineer friend, would cross the snowbound Himalayas. They would carry about 200 rifles and some ammunition on porters. On reaching Ladakh, Prithi Chand would raise a guerrilla force from the local youth and train them. They would then delay the Pakistan invading columns. Simultaneously, the civil engineer would prepare an airfield at Leh for the military aircraft-Dakotas.

Once the airfield was ready, reinforcements would be flown into Ladakh.

The Indian military commanders were quite willing to write off the Major, thirteen soldiers and some arms to remove the nuisance which Major Prithi Chand had become!

The story of Major Prithi Chand is one of the great sagas of the profession of arms. It needs a full book to narrate his adventures. But, in a nutshell, he did cross the Himalayas in midwinter, escaped an avalanche; did reach Ladakh; did raise a guerrilla force, did hold the Pakistan invaders at bay for sixty days; did get the airfield ready at Leh and did pester the military authorities to honour their promise to fly in reinforcements just in time to prevent the fall of Leh! He was awared a Maha Vir Chakra (a high gallantry award), but his greater reward was the fulfillment of an ideal.

Selflessness based on an ideal or a vision is the real foundation of leadership. It inspires a leader and also those he leads, to achieve the impossible. Let us now look at an example of what it does in the mundane world of business.

Hard Rock Cafes

Hard Rock Cafes is a chain of restaurants spanning almost the whole world. How did a young man Isaac Tigrett, hardly out of his teens, set up this mini empire. He did it because he is the living model of selflessness based on an ideal as depicted in figure 3.2. His presence makes a physical impact of peace, love and joy.

Isaac is the scion of a wealthy family . He was raised in the town of Jackson, Tennessee, USA, which is ninety percent black. The town was the example of segregation between the whites and the blacks at its worst. This injustice deeply hurt the loving heart of

young Isaac Tigrett. And then, a few years later, the civil rights bill was passed in the USA, ending segregation and guaranteeing equality to all. Overnight, the discriminatory sign boards like "Whites only" or "Blacks Not Allowed" were taken down. This example of man-made division among people, and then its almost removal overnight left an indelible imprint on Isaac's mind—all men are, in reality, equal. He was still in his teens when his parents divorced. Isaac gave up his studies and moved with his father to England. Instead of going to an academic institution, he joined the 'University of life' and started working in one of his father's factories. He was appalled by the working conditions in the factory. But, what hurt him more deeply was the class division in England. It was the segregation of Jackson in another form. The management had absolutely no interaction with the workers. Without any formal sign boards the 'upper-classes' and 'non-upper-classes' had their separate eating places, clubs and pubs. Incensed by the blatant injustice of it all, Isaac led a strike of the workers against the management of his father's factory!

Slowly, Isaac made up his mind to break the segregation in the British society. What a lofty ideal for humanity. But how?

In the environments of the 1960s when youth were talking a lot about love Isaac thought of a novel idea. He decided to set up a completely classless restaurant in London—the snootiest city in the world—where a baker and banker could sit and eat on the same table.

Isaac, hardly out of his teens, flew to the USA. Using the family name and stature he borrowed $ 60,000 from the hometown banker. Enough to hire space and set up his restaurant in the snootiest neighbourhood of London—Mayfair.

In keeping with the craze for rock music during the 1960s he named his restaurant 'Hard Rock Cafe'. The spirit of the restaurant

would be friendly informality of the Southern states of the USA. Under it all lies the inflexible determination of the leader—Isaac Tigrett—to 'break the System'. He converted the ideal into action for the 'unity of man'.

With the courteous and loving service in the cafe, it was an instant hit. Customers from all strata of society- lawyers, bankers, cab drivers, cocknies from the newspaper stands, blue and white collar workers, waited patiently for their turn to get a table.

Working completely by instinct, but working very hard with commonsense and caring for people, Isaac evolved the culture of the Hard Rock Cafes. The workers were bound together with immense pride in their venture. Hard Rock Cafe people became a family who would be prepared for any sacrifice for the honour and good name of their restaurant.

Isaac had workers from all cultures in his 'rainbow collection' 'they spoke as many as twenty-five native languages'. He welded them together by regularly holding family meetings of the entire staff. He requested them to give him their experience and ideas to make the venture a success. The meetings were uproarious. Ideas about "kindness, quality through politeness and about our themes; classlessness and aggressive American friendliness"[16] were used to train the workers. Isaac "wanted the place to exude love".[17]

The motto of the cafe "Love All Serve All" in bold brass letters was displayed prominently. Along it was also a beautiful large photograph of the spiritual mentor of Isaac Tigrett—Sathya Sai Baba. There is little doubt that Isaac is translating the great teaching of his mentor into action:

> "there is only one nation, the nation of humanity;
> there is only one religion, the religion of love;
> there is only one language, the language of heart;
> there is only one God and he is omnipresent."

Instinctively Isaac made his workers the main instruments of his business. He "instituted the first ever profit sharing plan in a restaurant business in England".[18] He ensured that the scoring system for this sharing included due weightage for "friendliness, helpfulness, and fitting into the family".[19] Women were paid the same wage as men contrary to the then prevailing practice of paying them only half! Workers could ring up Isaac directly.

Employment in the chain of Hard Rock Cafes, which soon spread all over the world, became a place of transformation for people. "I could hire those no one else would take, and in six or seven months they would be new people..... here they were loved and they loved back in return".[20]

Isaac loved his customers just as much as his workers. When the queues became very long they were taken care of even while waiting. Umbrellas were distributed if it rained, iced tea when it was hot, and hot cocoa or soup when it was freezing cold. People loved it. Business boomed. It was diversified to a few selected items of garments stamped with "love all serve all".

At the age of about 40, Isaac sold off the world chain of Hard Rock venture for a fabulous price of 107 million US dollars. He put the bulk of this money in a charitable trust named "Rama Foundation" and is now on to other pastures.

What has Isaac achieved from being a man of character as described in this Chapter or embodiment of selflessness as depicted in Figure 3.2? Money? But, that is the least of his concerns. His great achievement is the vast number of people he has influenced to practise Human Values. And he has transformed them with the irresistible force of his personal example. It is leaders like Isaac Tigrett who will help mankind to move towards its final destination:

'Unity of Man, Global Economy and Earth Citizenship'

It is appropriate to end the discussion in this chapter on selflessness (unselfishness, self sacrifice or whatever) with the views of three great teachers:

"Whosoever wishes to be the first among you shall be your servant"

— Jesus Christ

"A 'sardar' (leader) must be a 'sirdar'
(ready to lay down his head)"

—Swami Vivekananda

"As long you are clouded over with this possessive attitude, thinking only of yourself, your family, your people, your things, you can be certain that sooner or later you will be cast into sorrow. You must travel from the stage of identifying your self with 'I' and 'mine' to the higher stage where you are constantly identifying yourself with 'we' and 'ours'. From selfishness you must gradually travel to selflessness, from bondage to liberation"

—Sai Baba

Note for the Teachers

1. Foundation of leadership is the most important chapter of the book. The educational systems, all over the world, are currently placing a major emphasis on self-interest of students. Consequently, the entire outlook of the youth is focused on career goals—the status and wealth that they will generate with the help of their learning. It requires all the skill, conviction and personal example if teachers are to make selflessness acceptable as the foundation of leadership. Not only that. As examined in Chapter I, selflessness (Thyaga) is also the only way to the spiritual goal of life; and, as we shall see later, the real source of happiness (see Chapter VII).

2. The description of a man of character by Taya Zinkin paraphrases the Human Values in various activities of our behavior. Students enjoy and also learn by relating each sentence of the description to the value enshrined in it. Also ask them to improve on the description if they can. Such an assignment makes a lasting impact on an individual.

3. Encourage students to identify acts of selfishness and selflessness in their own behaviour. After one or two individuals set the ball rolling, this exercise makes honest introspection, virtually a competitive avalanche. In this discussion we realise that our motives in doing things decide whether our action was selfless or selfish.

4. Many individuals do not believe in God. Encourage them to discuss what does 'conscience' or 'inner voice' mean. As long as they understand that there is some force inside us that helps us to judge what is right and what is wrong, or what is good and what is bad; then labels do not matter.

5. The life of General Ridgeway is an inspiring story. Students should be encouraged to read whatever is available about his life and career. They should then judge why he has included, what he has, in the descripton of a man of character. Also, encourage them to find real life stories like those of Major Prithi Chand and Isaac Tigrett.

4

'To be': Universal Inner Structure of Good Leaders: Essential Qualities

A very large number of qualities determine the character of a person. Scores of qualities have been listed in the literature on leadership. However, the core qualities which are really important and are invariably found in the character of all outstanding leaders are shown in the Universal Inner Structure of Good Leaders depicted at figure-3.1 and the linked figure explaining the foundation of leadership at 3.2. We have discussed the foundation quality of the character of a good leader—selflessness—in Chapter-3. We shall discuss in this Chapter the other three qualities of character essential in a good leader. These are:

- Courage;
- Will Power; and
- Initiative

Courage

Courage is the most admired human virtue in all societies—to be a man means to be courageous.

The most important act of courage for a leader is to make decisions. No action can start unless a decision is made. To make a decision means being accountable for success or failure, that is why a large number of people procrastinate. It is important that decisions

are made with care and after fully weighing the pros and cons of the available options. But, even after that, the best option is seldom crystal clear. Most decisions have to be made in an atmosphere of uncertainty of the outcome. In the military, this uncertainty is called the 'fog of war'. We have to remember that nothing moves or happens without a decision. That is why it is said that a bad decision is better than no decision at all.

There are many other facets of courage that are important. For example:

- Cowardice makes a person hide the truth; one who is courageous will not lie.
- It is an expression of courage to demand high standards of performance even at the cost of being unpopular.
- It requires courage to punish. Quite often, compassion is made an alibi for the lack of courage. Mistakes and acts of omission or commission have a habit of snow-balling if these are not promptly corrected. All punishment, however, should be administered in the spirit with which a good mother uses the rod—to improve.
- It takes courage to say 'no' to an act which is unethical.

A leader needs both physical courage, as well as moral courage. The total span of moral courage which enables a man to draw many others to him in any age is beautifully described in the following words:

> "Quiet resolution;
> The hardihood to take risks;
> The will to take full responsibility for decisions;
> The readiness to share its rewards with subordinates;
> An equal readiness to take the blame when things go adversely;
> The nerve to survive storm and disappointment, and to face each new day with the score-sheet wiped clean, neither dwelling on one's success, nor accepting discouragement

from one's failures"[1].

Again, it is courage that gives distinctive direction to the entire approach to a leader's work. Peter Drucker, the doyen of management science, advises that:

> "Courage rather than analysis dictates the truly important rules for identifying priorities. Pick the future as against the past; focus on opportunities, rather than on problems; choose your own direction rather than climb the band-wagon, and aim high. Aim that will make a difference rather than something safe and easy to do."[2]

Aiming high means raising the vision above 'what is good for me' to an ideal which will benefit many.

Finally, the most potent source of courage—both physical as well as moral lies in the ancient Indian truth that soul (atma) does not die—indeed, it is eternal and indestructible. This truth forms the central message of the Gita. This knowledge makes a man 'nirbhaya', meaning fearless. And, those who put in the necessary effort to experience this truth become 'abhaya' meaning one who knows no fear at all. And, this brings us to the key question—how can we experience this truth? The answer lies in having the "will power" to make the necessary effort.

Will Power

Will power to persist is a quality present in all outstanding leaders. "Will power is the king of all faculties—it is the source of all other faculties".[3]

In the implementation of any plan, programme or project, hundreds of difficulties arise. Failures occur on the part of people who have to execute the plan. At times, these failures are due to natural causes; at times these are due to insufficient resources; at times, these are due to the frailities of human nature. A good leader must

have the will power (call it determination, perseverance, tenacity or whatever) to persist inspite of set-backs and difficulties that may arise.

The whole purpose of this book is to enthuse the reader to develop his or her leadership potential to the maximum. It is to succeed in this endeavour that will-power is the most crucial faculty. The experience of research and experiments since 1979 indicates that almost everyone is anxious to improve himself. Unfortunately, those of us who stay the course to change and transform our habits of thoughts, word and action is less than fifteen percent. Most of us lack the necessary will-power to stay the course. It is for this reason that this quality has been designated as the king of all faculties.

'Try, Try again' is an age old advice based on the famous poem about Robert Bruce. The value of dogged perseverance was once articulated in a most dramatic manner by Sir Winston Churchill who was the Prime Minister of UK during World War-II. He came out of the war as one of the tallest leaders in the world. He was invited by his school to be the guest of honour for the celebration of the 150th anniversary of the school. He was also requested to deliver the key-note address to inspire the students to follow his example and become outstanding leaders in their lives. Churchill accepted the invitation. There was great expectation among all sections of society to listen to the views of Churchill on leadership.

On the appointed day, the hall where the function was being held was overflowing with people. The media and the scholars had turned up in strength. Everyone was looking forward to Sir Winston revealing the secrets of his leadership. After the usual courtesies, Churchill was invited to deliver his key-note address. He got up from his chair, walked slowly to the podium. Took out small rectangular glasses and wore them. He then took out a small piece of paper, placed it on the podium and peered over his glasses at the audience. There was pin-drop silence. He then delivered his address:

"NEVER
NEVER
NEVER
NEVER
GIVE UP"

Having roared these five words, he ambled back to his seat. There was a bewildered hush for a long time. However, his great message soon sank home. People stood up and gave him a long and thunderous ovation.

In just five words Churchill distilled the great secret of his leadership and success. In his chequered life, he had seen many ups and downs, but he never lost heart. When the time came, he was ready to lead his nation from almost total defeat to final victory in the greatest and the bloodiest war yet fought in human history.

Another example to illustrate the value of will-power, is in its contribution to the success story of the world-wide fast-food chain "MacDonald" of the USA. The company attributes its excellence to the determination of every one in the chain to serve fresh, fast and clean food to the customers with alacrity and dispatch. To ensure that the needed determination does not lose vigour, a step has been adopted. The following poster is prominently displayed in the office of each and every manager of the enterprise:

DETERMINATION

NOTHING IN THE WORLD CAN TAKE THE PLACE OF PERSISTENCE:
TALENT WILL NOT: NOTHING IS MORE COMMON THAN UNSUCCESSFUL MEN WITH GREAT TALENT.
GENIUS WILL NOT: UNREWARDED GENIUS IS ALMOST A PROVERB.
EDUCATION WILL NOT: THE WORLD IS FULL OF EDUCATED DERELICTS.

PERSISTENCE, DETERMINATION ALONE ARE OMNIPOTENT.

We shall see in Chapter 7, how anyone who has the necessary will power can become the master of his destiny. This quality is the key to self development. If it is strengthened and reinforced, then transforming our character becomes an achievable goal. Transforming means getting rid of our bad habits—our infirmities which are embedded in lust, anger, attachment, greed, egotism and jealousy. And then, to imbibe or reinforce the qualities that form part of the "universal inner structure of good leaders", as explained in figures 3.1 and 3.2 The experience of thousands of years of spiritual practices in India to transform ourselves has been articulated thus:

> "For him who has struggled with external tendencies and conquered them, the internal tendencies become easily controllable"[4]

Consequently, self denial of desires and physical needs have been harnessed in the following ways to develop will power:

- Fasting has been used to reinforce will power in all cultures. In Islam, fasting (rozas) for 30 days during the month of Ramzan is a well established technique to purify the mind and strengthen will-power. The Japanese 'samurais' combined fasting with running barefoot on snow for the same purpose. Water fast of 40 days in the Indian spiritual practice is perhaps the most rigorous practice towards the same end.
- Revolutionaries have used the technique of placing their hand on a burning candle for a long time without flinching. This practice steels the mind.
- Giving up sugar or salt for a fixed period serves the same purpose.
- Bath in ice cold water during winter helps.
- Limiting sleep to say 6½ hours per day, instead of 8 hours, serves the same purpose. In addition, it also gives nearly 450

hours of extra time per year for studies or other productive work.

- Giving up addiction to bad habits like drinking, smoking, chewing pan, inhaling snuff, watching TV far too long, and so on, also strengthens will-power.
- Long distance endurance running—may be thrice a week—not only strengthens will-power, but also adds to good health.

While building our will-power to persevere, it is good to remember the well known words of WH Longfellow:

"The heights by great men reached and kept,
were not attained by sudden flight.
But they, while their companions slept,
were toiling upwards in the night."

A few words of caution are appropriate when we talk of will-power. Plain obstinacy should not be mistaken for will-power. Obstinacy is usually the product of vanity or egotism or sheer ignorance. The line between the two is very thin. A leader who has the flexibility and initiative to change the method of implementing a plan without forsaking its purpose, has the right touch. "There is always the danger that determination becomes plain obstinacy; flexibility mere vacillation. If you can hold in yourself the balance between these two—strength of will and flexibility of mind—you will be well on the road to being leader in a big way"[5]. When the source of will-power is our conscience—the inner voice—it helps the leader to persist on the right course. However, when the source is one's egotism, then it invariably ends up in obstinacy. Many a dictator of immense will-power linked to their egotism turned megalomaniac, and brought great suffering to their people. Hitler and Stalin are two examples.

Basically, it is initiative which prompts a leader when to change his method without sacrificing the goal. Consequently, initiative is the third virtue which is universal in all outstanding leaders.

Initiative

An effective leader is always two jumps ahead of events. He does so by intelligent anticipation, based on sound information system to overcome difficulties and obstacles that crop up. He is also on the look-out for openings and opportunities to exploit for the furtherance of his task. All these abilities are the signs of initiative. In a nutshell, a man of initiative is a self starter and that makes him dynamic.

On the contrary, a man without initiative hangs around waiting for things to happen. He is afraid to stick his neck out. 'No one told me'; 'I was not ordered'; 'I did not know' and so on, are the utterances of executives who lack initiative. The one with initiative makes things happen.

Fear of making a mistake curbs initiative. Consequently, mutual confidence and trust accompanied by delegation of authority and responsibility creates an environment in which initiative blooms the most. It is important that a senior leader creates such an environment in the sphere of his responsibility. It is in such an environment that we learn that—"To err is not human"[6].

If we use our discrimination properly then, chances of making a mistake become less. And, even if a mistake is made, it is corrected promptly—more as a process of learning, rather than retribution. Consequently, initiative blooms.

Initiative can be developed by the habit of forethought. A leader should take some quiet time to reflect on the chosen course of action to visualise the likely snags and difficulties that can arise. He would then be mentally prepared if some of the anticipated problems do crop up, and be able to modify or adopt an alternative course of action with dispatch and vigour.

Perhaps, the biggest source of initiative is a habit which fixes the

vision of a person far above his job. We should start every day by asking ourselves a question—"What can I, this day, do to contribute to the excellence of my organisation."[7].

The question is not related merely to one's job—that would limit the sights to efficiency. The question should pertain to the organisation as a whole. That raises our own vision as well as those around us. It is this attitude which is the fountainhead of initiative. And, it is also a leader with this habit, who in the long run, equips himself for shouldering higher responsibilities.

To appreciate that almost every component of leadership essential to become a good and effective leader is contained in the 'Universal inner structure of good leaders', an exercise is useful.

Exercise: Attributes of Successful Leaders

In England, a survey was undertaken among a cross section of the most successful chief—executives of enterprises to determine the attributes which helped them to rise to the top. The 24 attributes listed below, in a jumbled order, emerged as the most important.

You may arrange these attributes in the order of merit which you consider appropriate for reaching the top. Also, against each attribute write that component of the "universal inner structure of good leaders" (explained in figures 3.1 and 3.2) which you consider is the source of each attribute.

After you have done the exercise you can see the actual order of merit which emerged from the ground survey. The actual order of merit as well as the source of each attribute in the "universal inner structure of good leaders" is shown in Appendix 'A'.

Exercise: Attributes of Successful Leaders

Ambition.
Willingness to work hard.
Enterprise.
Astuteness.
Ability to "stick to it".
Capacity for lucid writing.
Imagination.
Ability to spot opportunities.
Curiosity.
Understanding others.
Skill with numbers.
Capacity for abstract thought.
Integrity.
Ability to administer efficiently.
Enthusiasm.
Capacity to speak lucidly.
Single-mindedness.
Willing to take risk.
Leadership.
Ability to take decisions.
Analytical ability.
Ability to meet unpleasant situations.
Open-mindedness.
Ability to adapt quickly to change.

Note for Teachers

1. Students should be encouraged to gather and write real life stories of courage, will power and initiative—particularly among their peers.
2. To develop will-power is a very exciting undertaking. The best is to start with simple targets. Each target achieved enthuses us to greater effort. This action programme should run into months.
3. After doing the exercise, students may be asked to decide which of the three qualities—courage, will-power and initiative, comes out on the top.

Appendix

RANKING OF ATTRIBUTES BY SUCCESSFUL CHIEF EXECUTIVES IN ENGLAND

Attributes	Source of the Attribute in Universal Inner Structure of Good Leaders
1. Ability to take decisions	Courage
2. Leadership	Universal Inner Structure of Good Leaders
3. Integrity	Selflessness: right conduct
4. Enthusiasm	Vision and knowledge
5. Imagination	Ideal/Vision and Knowledge of Job
6. Willingness to work hard	Will-power
7. Analytical Ability	Knowledge of job and self
8. Understanding others	Dealing with people
9. Ability to Spot Opportunities	Initiative
10. Ability to Meet Unpleasant situations	Courage

11. Ability to Adapt Quickly to Change	Initiative and knowing the job
12. Willingness to Take Risks	Courage
13. Enterprise	Initiative
14. Capacity to Speak Lucidly	Communication skill in dealing with people
15. Astuteness	Knowledge
16. Ability to Administer Efficiently	Knowledge of job dealing with people
17. Open Mindedness	Selflessness
18. Ability to Stick to it	Will-power
19. Willingness to work long hours	Will-power
20. Ambitions	Ideal or Vision
21. Single mindedness	Will-power
22. Capacity for Lucid Writing	Communication skill in dealing with People
23. Curiosity	Initiative and Knowing the job
24. Skill with numbers	Knowledge of the job
25. Capacity for Abstract thought	Selflessness based on vision.

5

To Be : Universal Inner Structure of Good Leaders: Knowledge Of Job And Self

Knowledge is an important component of the Universal Inner Structure of good leaders and has three sub divisions as shown in figure 3.1:

- Knowledge of the Job
- Knowledge of Self @
- Capability of Dealing with People

Capability of dealing with people includes the essential knowledge about human nature. It also includes the entire strength of the rest of the structure. It is this combined force that gives a leader the faculty to deal with people in such a way that they give their best, no matter what the circumstances are. We shall discuss this capability in Chapter-6.

The real value of knowledge lies in what a leader learns through his own efforts. A leader's direct experience in his chosen field of work cannot truly be replaced by any other device. Yet, learning from the experience of other people has been the very hallmark of all outstanding leaders. Learning is a life-long and continuous process. The reading habit is the biggest single factor that contributes towards indirect experience. "The great value of indirect

@ Meaning awareness of our virtues and weaknesses.

experience lies in the greater variety and spread of knowledge. History is a universal experience not of another, but of many others"[1]. A survey in the USA shows that most of the chief executives read an average of 19 books a year, including 10 non-fiction works. The library is a very potent source to strengthen leadership.

Knowledge of the Job

The knowledge of the field of work one has chosen gives the leader great strength. 'Knowledge is power' is a well known maxim. It is, indeed, a fact that "a group of people can often be dominated by one person who sees most clearly".[2] The knowledge of the total system in one's field of work and the internal and external environments of the organisation are also necessary for getting things done.

A leader develops best if the field of his work is in keeping with his aptitude and liking. Assuming that the field is chosen well, a leader should widen his knowledge and technical competence in his job. In the fast-changing world of technology, updating one's knowledge is essential. This helps a leader to acquire flexibility in responding to changes and to deal with people with the necessary confidence.

Learning from the knowledge and experience of others should be cultivated by a leader early in life. 'Wisdom begins at a point of understanding that there is nothing shameful about ignorance'.[3] An inquisitive and open mind and acceptance of informed criticism are essential for the enrichment and growth of knowledge.

The ultimate goal of knowledge in the chosen field of work of a leader is to develop intuitions-at times also referred to as the sixth sense. It is somewhat similar to the clinical sense of a competent medical practitioner. Intuition has been defined as "the power of mind by which it immediately perceives the truth of

things without reasoning or analysis". It is distilled experience, and the result of years of learning every aspect of one's chosen field of work. Acquiring knowledge with common sense is the royal road to intuition. Commonsense is the ability to sweep aside trivial matters and get to the core of what really matters.

One of the more difficult fields of knowledge is to understand our own nature, our weaknesses and strengths.

Knowledge of Self

A good leader must understand his own character. This is absolutely vital. Leadership is the interaction between the leader and the led. A good leader must know and understand both the parties.

The human tragedy is such that each one of us feels that he is the epitome of perfection, and refuses to look at himself as in a mirror.

There is a sound and noble core in every person. However, unfortunately, it gets coated with layers of egotism, desires, greed, anger and jealousy of varying thickness. Deeply involved in these layers we refuse even to realise that we may have some short-comings. We blame others for being "let down", "deceived', and so on. Let us look at the well known example of two brothers to understand this point.

Two brothers in an affluent family had grown up in the same town. They had common heritage and had grown in exactly the same environments. However, by the time they finished college they were of a totally different nature and temperament. One day the elder brother was crossing the family living room. He was bare footed. Around the middle of the room, he ran into a metallic tumbler left by a child. Not having seen it, he hit it with force which caused him immense pain. He started to howl and shout "I know

someone deliberately placed the tumbler in my way so that I get hurt. Everyone in this house is against me. They are jealous of me and want to cause me injury. Why must people be so mean".....and, on and on, he went. On hearing all the ruckus, the younger brother ran into the room and hit the same very tumbler with greater force than his brother. It nearly fractured his big toe. But, his reaction was different. All he said was "I must be blind to run into such a big glass. I must be more careful".

In this example, the elder brother would need a good deal of re-programming (in computer language) of his nature, even to have the rudimentary potential for leadership. The younger brother, on the other hand, is a sound material for growth. Those who understand their own character are never afflicted by self-created doubts which adversely affect their ability to deal with other people.

Self knowledge is also a step towards understanding others, which is essential for harmonious interpersonal relationship. Without it, in a group a good deal of covert behaviours to delay, oppose and even sabotage the work can slowly develop. A very useful test to understand our attitude towards others has been devised by Professor William Schutz. Fundamental Interpersonal Relation Orientation of Behaviour (FIROB) test helps to understand the underlying reality of our character when it comes to three areas of interpersonal behaviour:

- Want to be social and expect others to be likewise
- Want to control and expect others to control us
- Want to love and expect love from others

As a broad rule the birds of opposite feather get on well with one another! For example, a person who has the nature to want to control others will get on well with a person whose nature is that he wants to be controlled. On the other hand, there is likely to be conflict if he is dealing with a person who also wants to control.

It is useful to take this test to understand how we are likely to react to other people. This requires the assistance of a psychologist who has experience in interpreting this test.

However, if we understand that knowing our own strengths and weaknesses is essential for self-development, then there is quite a bit that we can do ourselves. Our inability to look at ourselves with clinical detachment puts us "on a self-deceiving, self-justifying path often involving rationalisation (rational lies) to self and others".[4] In the bargain, we injure ourselves deeply and struggle through life, blaming others.

The best method of knowing ourself is to look at us in deep silence and ask questions about ourselves. Our conscience will invariably give us the right answers. If we examine our motives behind our thoughts, words and actions, then we start understanding ourselves. One way is to ask questions related to the 'universal inner structure of good leaders'. For example:

- Are my thoughts, words and actions always pure? Was there an occasion recently when it was not so?
- Can I be considered to be a man of integrity—acting according to what is expected of me in my position?
- Am I honest? Was there an occasion recently when I lied, cheated or stole?
- Am I loyal? Or my loyalty changes to suit my self-interest.
- Do I have faith in God? Or, do I remember him only when in trouble?
- Is my motive in saying and doing things my self interest, or do I have an ideal higher then "I", "me" and "myself"?
- Do I have courage to make decisions knowing that decisions can turn out to be wrong? Or, do I procrastinate or try to involve my superior in making decisions?
- Do I have patience and persistence to apply myself to a task till it is successfully completed? Or, do I give up when faced

with difficulties, or out of sheer laziness?

- Do I take initiatives, or do I like to drift along?
- Do I have knowledge, skill and capability to achieve excellence in my work? Have I up-dated my knowledge?
- Can I deal with people to get positive response from them to accomplish whatever has to be done?
- Do I know my strengths and weaknesses? Or, do I believe that I am perfect, but people are jealous of me and don't cooperate with me?

Many other instruments have been developed to permit us to evaluate our own potential. Two such instruments in the form of simple exercises are included here.

While doing self-assessment some of the common words mean different things to different people. It is, therefore, useful to clearly define some of these words:

- Purity-When there is no duplicity, insincerity or hypocrisy in our thought, word and deed.
- Integrity-uprightness, soundness, honesty. It is the closest to "dharma" in Sanskrit which means right conduct.
- Loyalty-True, faithful to duty, love or obligation; faithful in allegiance to the government or country.
- Honesty-being fair and righteous in speech and act; not lying, cheating or stealing.
- Holistic-(from holism) the tendency in nature to form wholes that are more than the sum or the points by ordered grouping.

Check-list for Leadership Qualities

This is an exercise to help us determine whether we have the rudimentary aptitude for leadership. The value of this exercise depends on the honesty and detachment with which we judge ourselves. It has three parts. Part I deals with the five key characteristics which are required in the field of work one is

interested in or involved. Part-II is a self-appraisal whether one is an introvert. Part-III deals with other qualities which indicate our basic potential for leadership. The higher the proportion of "Yes" in this part, the higher the potential.

Self Appraisal Exercise

This is an exercise in two parts. Part-I gives us an opportunity to judge ourselves and to contrast our self-image with the way we would prefer to be. It also provides us an opportunity to obtain the judgment of another person whom we trust and feel that he would give us an honest and objective feed-back. Part-II gives us an opportunity to determine where we stand between being effective and ineffective as leaders. Detailed instructions are given how to answer exercise questions. The usefulness of the exercise depends on the honesty and detachment with which we judge ourselves. When we request a friend to give us a feed-back, then we have to be careful on one count. Our friend should grade us without seeing our self-appraisal. Similarly, we should grade ourselves without seeing the appraisal by our friend. Then only will we get an objective picture.

CHECKLIST:[5]

DO YOU HAVE SOME BASIC LEADERSHIP POTENTIAL?

PART-I

List the five key qualities which are expected in the field of work of your interest. Then rate yourself:

	Good	Average	Weak
1)			
2)			
3)			
4)			
5)			

PART-II

Circle the number where you would place yourself on the continuum.

Very Introvert — Very Extrovert

5 4 3 2 1 2 3 4 5

Leaders tend to be slightly more extrovert than introvert on this scale; they are a mixture of both.

PART-III

	YES	NO.
Have you shown yourself to be a responsible person?	☐	☐
Do you like the responsibility as well rewards of leadership?	☐	☐
Are you self sufficient enough to withstand criticism, indifference, or unpopularity from others and to work effectively with others without constant supervision?	☐	☐
Are you an active and socially participative person?	☐	☐
Can you control your emotions and moods, or do they control you?	☐	☐
Have you any evidence to suppose that other people think of you as essentially a warm person?	☐	☐
Can you give instances over the past three months where you have been deliberately dishonest, or less than straight with people you are associated with?	☐	☐
Are you noted for your enthusiasm at work?	☐	☐
Has anyone used the word integrity in relation to you?	☐	☐

SELF APPRAISAL EXERCISE [6]

This exercise gives you the opportunity to appraise yourself and to contrast your self-image with the way you would prefer to be. It also provides a change to obtain an appraisal of yourself from another person you trust.

Step 1

Complete all these blanks of the self-appraisals. They are designed to help you describe your actual and preferred ways of reacting of relating to others and of leading. For each quality listed, write the number on the scale that best describes your actual behaviour in the left column. Then write the number that best describes the way you would prefer to act in the right column.

Step 2

Check the three items in each list on which you showed the greatest discrepancies between your actual and preferred ratings. If your preferred rating is higher than your actual rating, mark as a "+" (plus). If your actual rating is higher, mark as "-" (minus). Circle the marks of those that you feel you presently can and want to improve the most.

Step 3

Compare your self-perceptions with someone whom you trust and who is willing to give you frank and genuine feedback.

			SELF-APPRAISAL		Others'
			Actual	Preferred	Appraisal of you
1)	*STYLE OF REACTING*				
TENDENCY TO SEEK OUT OPPORTUNITIES					
Content to wait	1:2:3:4:5:6:7	Always searching	---------	---------	---------

BREADTH OF FOCUS

Intensive, narrow focus on given probe-lems	1:2:3:4:5:6:7	Extensive search for solutions on given prob-lems	---------	---------	---------

SPEED OF DECISION

Defer judg-ment as long as possible	1:2:3:4:5:6:7	Decide as quickly as possible	---------	---------	---------

INTUITIVE Vs OBJECTIVE

Rely exclu-sively on feelings	1:2:3:4:5:6:7	Rely exclu-sively on facts	---------	---------	---------

IMPULSIVENESS

Think before I speak	1:2:3:4:5:6:7	Speak before I think	---------	---------	---------

PROBLEM SOLVING

Always solve problems for myself	1:2:3:4:5:6:7	Learn exclu-sively from others	---------	---------	---------

PERSISTENCE

Give up too quickly on tough problems	1:2:3:4:5:6:7	Never give up	---------	---------	---------

SELF-PROBLEM INDENTIFICATION

Never see myself as part of the problem	1:2:3:4:5:6:7	Always see myself as part of the problem	---------	---------	---------

EXTERNAL-INTERNAL FOCUS

Completely controlled by my en-vironment	1:2:3:4:5:6:7	Completely controlled by my inner thoughts	---------	---------	---------

UNDERSTANDING WHY I DO WHAT I DO

No under-standing	1:2:3:4:5:6:7	Complete understanding	---------	---------	---------

REACTIONS, SUCCESS-FAILURE

Stimulated		Stimulated			

most by re-		most by			
proof, failure,		praise, suc-			
negative		cess, positive			
feedback	1:2:3:4:5:6:7	feedback	---------	---------	---------

2) *STYLE OF RELATING TO OTHERS*

ABILITY TO LISTEN TO OTHERS WITH UNDERSTANDING					
Inattentive/		Observant/			
unreceptive	1:2:3:4:5:6:7	Sensitive			
		listener	---------	---------	---------
WILLINGNESS TO SHARE FEELINGS (EMOTIONS) WITH OTHERS					
Completely		Completely			
unwilling	1:2:3:4:5:6:7	willing	---------	---------	---------
AWARENESS OF THE FEELINGS (EMOTIONS) OF OTHERS					
Completely		Sensitive			
unaware		Empathetic/			
	1:2:3:4:5:6:7	Responsive	---------	---------	---------
TOLERANCE OF CONFLICT AND ANTAGONISM					
Not		Tolerant			
tolerant	1:2:3:4:5:6:7		---------	---------	---------
BEING WARM AND FRIENDLY TO OTHERS					
Cold/		Warm/			
Reserved	1:2:3:4:5:6:7	Outgoing	---------	---------	---------
ACCEPTANCE OF AFFECTION AND WARMTH FROM OTHERS					
Uncomfortable		Very com-			
	1:2:3:4:5:6:7	fortable	---------	---------	---------
REACTING TO COMMENTS ABOUT MY BEHAVIOUR					
Reject/		Accept and			
Resentful/		Grow			
Defensive	1:2:3:4:5:6:7		---------	---------	---------
WILLINGNESS TO TRUST OTHERS					
Very		Very trusting			
suspicious/					
distrustful	1:2:3:4:5:6:7		---------	---------	---------
ABILITY TO INFLUENCE OTHERS					
Completely		Completely			
unable	1:2:3:4:5:6:7	able	---------	---------	---------
RELATIONS WITH PEERS					
Very com-		Very coop-			
petitive	1:2:3:4:5:6:7	erative	---------	---------	---------

3) STYLE OF LEADING

RISK-TAKING UNDER UNCERTAINTY

Extremely cautious 1:2:3:4:5:6:7 Extremely adventurous --------- --------- ---------

DELEGATION

Prefer to let others solve problems 1:2:3:4:5:6:7 Prefer to solve problems myself --------- --------- ---------

CONCERN FOR WELFARE OF SUBORDINATES

No concern at all 1:2:3:4:5:6:7 Complete concern --------- --------- ---------

RELATIONS TO HIGHER AUTHORITY

Always depend on higher authority 1:2:3:4:5:6:7 Always depend on oneself, be self-reliant --------- --------- ---------

TIME PERSPECTIVE

Short-run maximizer 1:2:3:4:5:6:7 Always consider the long-range view --------- --------- ---------

INDIVIDUAL OR GROUP DECISIONS

Prefer individual decisions 1:2:3:4:5:6:7 Prefer group decisions --------- --------- ---------

POLITICAL Vs. PARTICIPATIVE

Rely on political alliances, deals, bluffs 1:2:3:4:5:6:7 Rely on open communication, involvement, trust --------- --------- ---------

USE OF AUTHORITY IN GETTING WORK DONE

Rely on my position and power 1:2:3:4:5:6:7 Rely on persuasion and/or personal skill and knowledge --------- --------- ---------

TASK Vs. HUMAN RELATIONS CONCERNS

Exclusively Primarily

concerned with getting job done	1:2:3:4:5:6:7	concerned with maintaining good relations	---------	---------	---------

Exercise Personal Effectiveness for Leadership

Active and effective individuals display a set of fairly common characteristics. In the same way others continually display a set of characteristics regularly associated with being less active or effective. This exercise is designed to help you see where you stand.

On the left side of the scale are the characteristics of inactive and ineffective people and on the right side the characteristics of active and effective. Mark on the scale where you think you are.

You can do this exercise individually and then get an honest feedback from a colleague you trust. If this exercise is done in a small group of your choice, share your ratings of one another, giving reasons or explanations for your rating with concrete examples of your style of being or behaving.

1)	I am usually passive and lack energy and vitality	1 2 3 4 5 6 7	I am usually active and have a high energy level
2)	I avoid 'stretching' experiences	1 2 3 4 5 6 7	I continually try to stretch myself
3)	I avoid challenge and seek to be undisturbed	1 2 3 4 5 6 7	I seek challenge
4)	I am largely influenced by the views of others	1 2 3 4 5 6 7	I am clear about my personal values and priorities
5)	I set low standards	1 2 3 4 5 6 7	I set high personal standards
6)	I misuse time and energy	1 2 3 4 5 6 7	I use time and energy as valuable resources
7)	I avoid self-knowledge and insight	1 2 3 4 5 6 7	I continually seek self-knowledge and insight into myself

		1 2 3 4 5 6 7	
8)	I avoid feedback	, , , , , , ,	I welcome feedback
9)	I opt out when the going gets tough	1 2 3 4 5 6 7 , , , , , , ,	I always see things through
10)	I am generally dissatisfied with others	1 2 3 4 5 6 7 , , , , , , ,	I generally get along well with others
11)	I never show concern for others	1 2 3 4 5 6 7 , , , , , , ,	I continually show concern for others
12)	I am always tense	1 2 3 4 5 6 7 , , , , , , ,	I am always relaxed and calm
13)	I tend to manipulate others	1 2 3 4 5 6 7 , , , , , , ,	I am always open and honest
14)	I am basically unhappy with my life	1 2 3 4 5 6 7 , , , , , , ,	I am basically happy with my life

The above two sets of characteristics (left and right) when placed side by side become stark alternative. They are in reality choices which we are to make about ourselves, our approach to life and our approach to work. Few people exhibit either an extremely active or an extremely passive approach to life. Most individuals fall somewhere in the middle of the scale. Personal growth and development are results of moving away from the passive towards the active. Active and effective people tend to find life an adventure, enjoy variety and always seem to end up enriched. On the other hand, passive and ineffective people seem always to be in a state of inadequate adjustment to the unsatisfactory nature of things. And active people make better and dynamic leaders.

Note For Teachers

During this century there has been an explosion of knowledge and the educational systems all over the world concentrate on imparting this capability with great skill. Consequently in the discussion of relative importance of knowledge and character many individuals raise questions, about the value of knowledge being merely about ten percent in a leader's total capability. They

feel that it should be higher. To allocate such a precise percentage can, of course, be questioned, but the truth is that difficult decisions can be taken only by the strength of character and that is why character plays such a dominant role in the capability of leader. The real test of a leader comes when a chosen course of action has to be implemented in the face of difficulties, discouragements, criticism, adversity and human failures. In such situations it is character that helps a leader to stay the course.

The exercises about self knowledge are useful as indicators. At the end of these exercises, it is necessary for a teacher to spend time with each student separately to pinpoint his major strengths and weaknesses. This is the most difficult role of a teacher and needs a great deal of patience, privacy and love. Self knowledge is the stepping stone for self improvement and consequently has to be handled in a way that an action programme as discussed in the case study' in Chapter-7 can be evolved.

6
To be: Universal Inner Structure of Good Leaders: Dealing with People

Dealing appropriately with people is the crux of the entire leadership process. It's effectiveness depends on the strength and balance of the Universal Inner Structure of the Leader. It is essential that this fact is fully realised. Diagrammatically it is depicted in Figure 6.1.

The goal of a leader should be to strengthen his inner structure to such an extent that he can get the best out of his people in 'victory as well as in defeat'. Before we discuss how to strengthen the structure it is appropriate to examine some facets of the capability to deal with people. We shall discuss the following in this Chapter:

- Dealing with people at various levels
- Human nature
- 'Mahamantra' (the ultimate formula) for dealing with people
- Importance of Communication
- Leadership Style
- Leadership in global context
- Practical hints for dealing with people

Dealing with people at Various Levels

The Stanford Research Institute has quantified the importance of understanding people and dealing with them appropriately to be 88

ABILITY TO DEAL WITH PEOPLE

THE ROLE OF UNIVERSAL

INNER STRUCTURE OF GOOD LEADERS

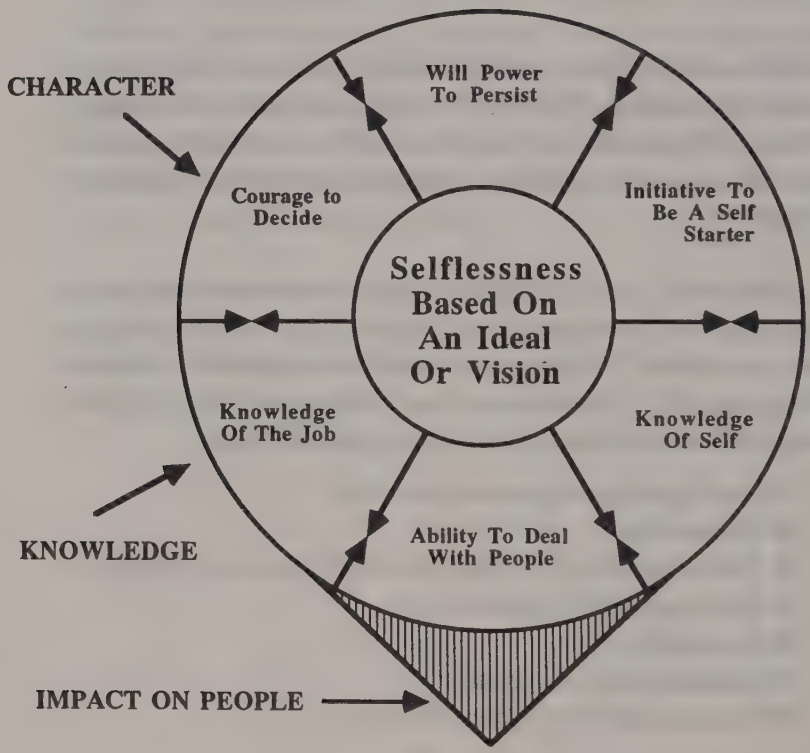


Figure 6.1

SKILLS OF EFFECTIVE EXECUTIVES

KATZ MODEL

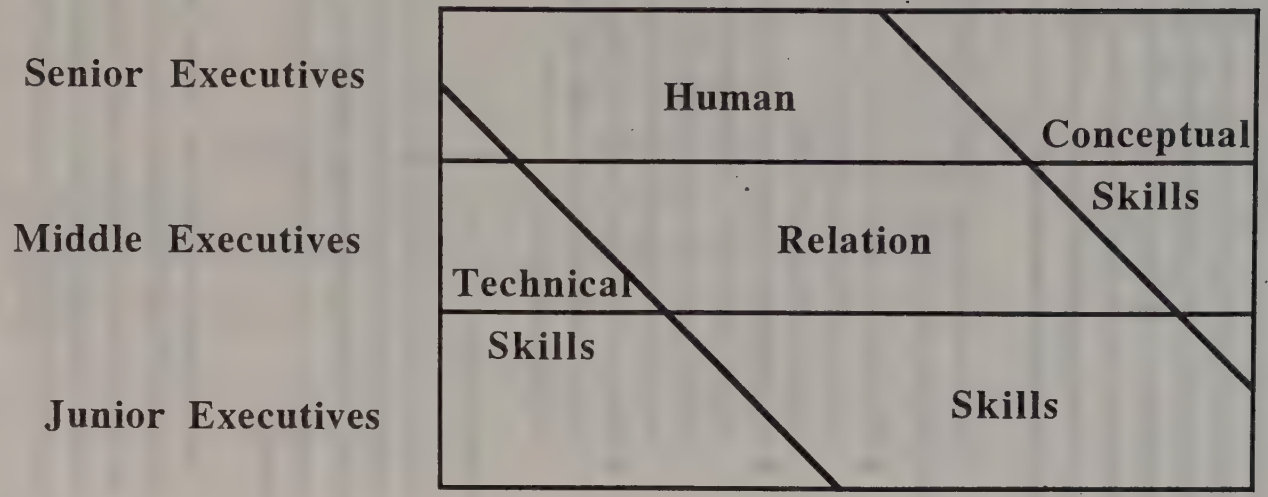


Figure 6.2

per cent of effective management strategy. Managerial effectiveness is the management terminology for leadership. It is well to remember that this truth is applicable at all the levels of leadership—Junior, Middle and Senior. The 'Katz' Model[1] at Figure 6.2 shows the relevant value of management skills at various levels. Although there have been some minor changes in the original design, it clearly shows that Human Relation Skill is consistently the biggest component at all the levels of management.

A leader in any organisation has to handle people in the following three different directions:

- **The first**—is downwards—his own team which he has to build as an effective and cohesive group motivated to achieve the goals of the organisation.
- **The Second**—is lateral, which involves winning the support and cooperation of colleagues over whom the leader has no control, but who have an important functional relationship with the group or organisation headed by the leader.
- **The third**—is a purposeful, constructive and harmonious relation with the higher authority under whom a leader functions—the boss.

Human Nature

In order to deal with people effectively it is useful for a leader to understand human nature. There are a large number of theories about it. For developing leadership potential it is useful to focus our attention on two concepts which have a lasting and practical value for leaders.

Recent research suggests that "You and I motivate ourselves to a large extent by responding to inner needs". In this context Maslow's concept of hierarchy of needs is useful. He suggests that individual needs are arranged as in Figure 6.3.—the strong one at the bottom and weaker but more motivating ones, at the top. In his later years

MASLOW'S NEED HIERARCHY

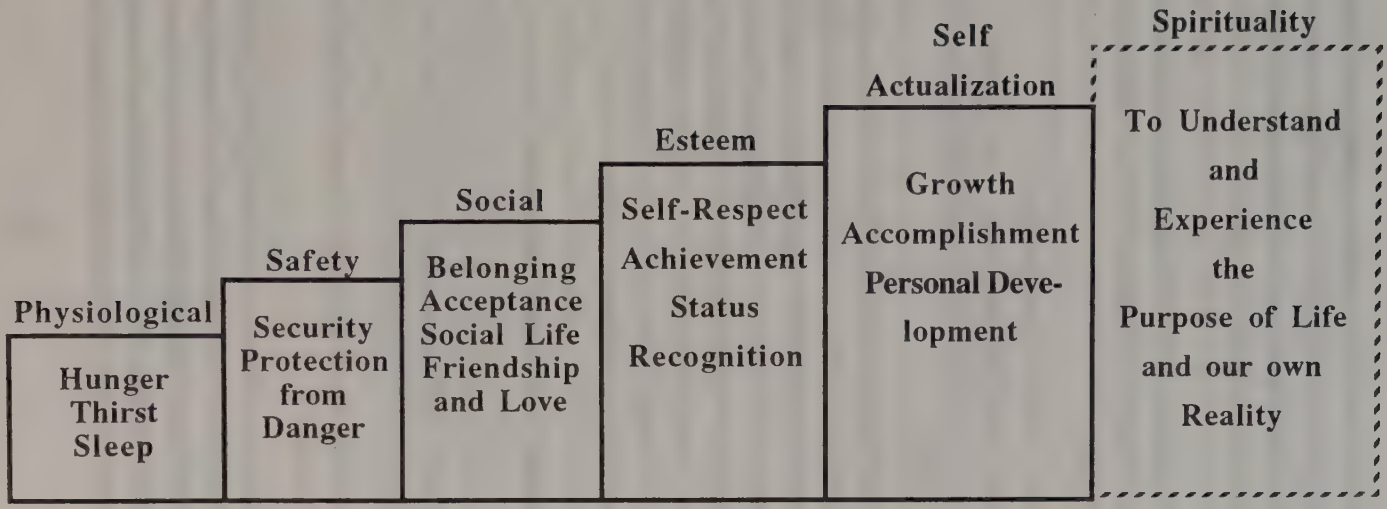


Figure 6.3

Maslow also focused on spiritual needs which have been the basis of the Indian culture, ethos and civilisation for six thousand years; these needs motivate a man to acts of great dedication, self-sacrifice and service to lofty ideals and causes.

The second concept is the Indian experience that the nature of every individual is a mixture of the following three gunas (characteristics):

- Tamas—dull, lazy and inert quality
- Rajas—the active, passionate aspect of nature
- Satwic—pure and ethical aspect of nature aiming at harmony and balance

The desire for benefits and fruits of action is a sign of Rajas; the giving up of action since you cannot get any benefits is Tamas. To engage oneself in action, knowing that results will follow, and yet not be attached to it or get concerned by it is Satwa. The Indian civilisation and culture have survived because of the high value attached to Satwic leadership in our society. Satwic leaders have always exercised great influence on Indian minds and actions—the latest example being Mahatma Gandhi.

'Mahamantra' for Dealing with people

There is a simple sentence to guide leaders in dealing with people. But, in its significance, it is so potent that it has acquired the status of a 'mahamantra' (the great formula). It is:

> "a good leader knows his people better than their mothers do and cares even more"

No one knows the nature of a group of people better than a mother knows her children. She has a full intuitive feel of their needs. She knows their weaknesses and their strengths. Her main concern and very often the only concern, is to bring them up in a manner that they are an asset to the family, the community, the country and the world.

Clearer and higher the vision of a mother, the loftier is her effort to groom her children to excellence. With the intimate knowledge of their total personality she knows as to who will do the right thing merely by watching her example; who will need a pat on the back or perhaps a quiet chat; and, which one, now and then, may well need the rod. She uses the rod with love, to correct mistakes and bad habits. The most pronounced factor which makes the children amenable to the guiding hand of the mother is the fact that she cares and that they implicitly trust her.

The same has to be the approach of an effective leader towards his people. If they are convinced that he is a person who knows them well and he truly cares for them, they would do anything for the leader. However, it requires a very major effort to know people and know them better than even their own mothers—effort in terms of time, attention and genuine interest in people. (A self-assessment exercise about knowing people is at the end of this Chapter. The purpose of the exercise is to bring home to you the need for devoting time and effort to know people).

The difference between 'indulgence' and 'caring' should be clearly understood. Indulgence means excessive gratification—giving material things—money, conveniences and so on. Indulgence, by and large, spoils the recipients. Caring on the other hand, is a matter of attitude—it is a quality based on unselfish love. Consequently, caring is a matter of heart and not related to material resources. A skill that often helps a leader to know and care for his people is the skill of communication.

Communication: To Know People

The ability to know people is the starting point to deal with them and communication skill plays an important role in this ability. There are detailed courses on communication in the syllabi of educational programmes. These help a leader TO TELL what he wants done.

However, some essential features of this skill relevant to knowing and handling people need discussion.

Most of the strained and fractured relations can be traced to the mutual breakdown of communication between individuals in a family, group, community, countries and even among the comity of nations. One starts seeing only the uglier side of others and it leads to alienation. The ability to communicate, on the other hand, puts human relations on an even keel by removing misperceptions and misunderstandings. The ability has two sides:

- The skill of expression; and
- The skill of listening

The skill of expression does not merely mean gift of the gab or cleverness with words. For a leader the skill of expression is a vehicle to generate trust. Verbal expression counts for only 30 per cent in this skill, the balance 70 per cent is the body language—expression in the eyes, conviction in the tone, the sincerity in the posture, and generally, the vibrations that a person conveys. Body language communicates the total being of a leader, and its effectiveness depends, entirely on the strength and balance of the "Universal Inner Structure of Good Leaders". In genuine expression there can be no pretension. Spontaneity, straightforwardness and sincerity are far more effective than sheer command over the language.

The skill of listening means understanding and knowing the other person. It has been found that this part of communication skill is even more important, but, unfortunately less prevalent. "Watch your listen/talk ratio—learn to be a good listener"[2] is a sound advice. Listen with ears and observe body language with eyes. Even nature has a design in the listen-talk ratio. It gives two ears to a person, but only one mouth!

Listening has three ingredients. The first, ofcourse, is the

physical process of hearing what the other person is saying; this involves attention. Comprehending what the person is saying is the second ingredient, and demands undivided attention. Looking out of the window, or attending to routine papers while listening are signs of inattentiveness. Remembering what you listen is the third ingredient of this skill and, naturally, comes about only if a leader hears and comprehends what is said. The ability to listen attentively and with sympathy in which a leader shows signs of warmth, makes the other person feel that he is an individual and not merely an 'it'—a faceless part of the machine. It helps generate trust in the team. Above all, 'listening to the body language with eyes' gives a leader an opportunity to really know his people and their characteristics.

Remembering names is an important part of communication skill. There is no sweeter music to the ears of a person than his or her own name specially when he is being addressed by the boss.

Experience shows that effective communication means:

50 per cent listening
25 per cent speaking
15 per cent reading
10 per cent writing

Leadership Styles

The statement that "a good leader varies his style between authoritarian to participative (autocratic to democratic, if you like) depending on the task, the changing situation he encounters, and the composition of the group he leads", is sound. It sums up, rather pithily, the way a good leader has to function. However, no effective leader ever consciously adopts a style. It comes, and indeed must come, naturally from within. It is the expression of the man and the strength and balance of his "Universal Inner Structure". Anyone who tries to project himself what he is not, is bound to suffer a set back. It is best 'to be yourself' than try and copy a style.

LEADERSHIP STYLES

Use of Authority by the Leader / Area of Freedom of Subordinates						
1. Leader makes decision and announces it.	2. Leader sells decision.	3. Leader presents ideas and invites questions	4. Leader presents tentative decisions subject to change	5. Leader presents problem gets suggest-ions makes decision	6. Leader defines limits, asks groups to make decisions	7. Leader permits subordi-nates to function within limits defined by superior

Figure 6.4

Conceptually the changes in style which spread between the two extremes is well depicted in the model evolved by R. Tannenbaum and W. Smidt shown in Figure 6.4. It should be seen only as an illustration depicting the range of options available. In practice, any change in style is merely an intuitive variation in the mix of personal example, persuasion and compulsion.

Personal example is the most potent factor in the technique to inspire people to do what they are expected to do. If a leader can work 12 to 14 hours a day, then the message gets across. Personal example in punctuality, integrity, honesty, frugality, courage, persistence, initiative, unselfish love of people or whatever is infectious. TO DO yourself what you preach is the secret of leading people.

There are people and there are times when persuasion is necessary to motivate people to do what has to be done. When they understand the circumstances, people do rise to the occasion and go through the most irksome tasks. The long-term persuasion lies in the organisational culture (esprit de corps) in which people take pride in doing anything to uphold the honour and good name of the organisation.

Compulsion by the way of punishing the few indolent, lazy or resentful individuals who do not perform their share of work is also necessary to maintain discipline. Also, to let people know unambiguously that the leader is fair and just, but not tolerant of the incompetent, the crooked and mischievous. Inability to take appropriate action is often rationalised by arguments like pressure from the top, fear of litigation, trade union agitation and so on. To a degree it is also due to lack of moral courage to act.

Leadership in Global Context

In the decades ahead, mankind will start making rapid progress towards its ultimate goal:

"Unity of Man, Global Economy and Earth Citizenship"

The widespread ethnic and religious conflicts that we see in the world are the last ditch resistance to the new world order. Even the major upheavals predicted for the twenty-first century "demographic explosion, turbulence of economic levelling and ecological catastrophes"[3] will only accelerate the march of mankind.

In the universe, the planet earth is "like a big building divided into rooms with walls. One room is labelled America, another India and yet another China and so on. You remove the walls and we are all in one big hall. With love and adjustment we can all learn to live happily together".[4] The basic culture of all of us is the same—"to be human".[5] It is important, therefore, that the leaders of tomorrow prepare themselves to be in harmony with this great transition.

More than 2000 years ago India was going through a similar experience on a smaller scale. It has become a melting pot for different faiths and ethnic groups who, over the centuries, had migrated to this land of plenty and prosperity. Conflict is built into any such process. But, it's remedy is also available—the remedy lies in the hearts of people.

The leaders of tomorrow would do well to understand the spiritual heritage of man. If we read books like "Perennial Philosophy" by Aldous Huxley or "Embodiment of Love" by Peggy Mason and Ron Laing, we understand the basis for the unity of man—nay, the unity of universe. Such books enlarge our vision to the far horizons that we are capable of perceiving. Leaders would then be able to rise above their national, ethnic or religious origin. By conviction and action, they would be able to project themselves as world citizens—like, for example, ex-President of the USA, Jimmy Carter or Willy Brandt of Germany or Mahatma Gandhi of India.

In ancient India Emperor Ashoka was ruling over most of India.

The country was then a melting pot of cultures like what USA is today. Ashoka got the following edict etched on rocks in all parts of India.

> "All sects deserve reverence for one reason or another. By thus acting, man exalts his own sect, at the same time does service to the sects of other people"[6].

Only leaders with a vision of unity in diversity will be able to command respect of men in the 'global village' of tomorrow. To experience that such a vision and attitude can be translated into daily life one should visit a place called "Prasanthi Nilayam" in India, the abode of Sri Sathya Sai Baba. Thousands of people from all over the world are thronging there to experience this unity.

PRACTICAL HINTS TO DEAL WITH PEOPLE

The operative part of Leadership capability lies in the ability to deal with people in a manner that they give their best for a cause, organisation and the task in hand. This capability depends on the strength and balance of TO BE in a leader—his Universal Inner Structure of Effective Leadership. Reinforcing this structure is within the reach of anyone who applies himself to this exciting endeavour with SINCERITY and WILL POWER till transformation takes place. Even while one is making an effort to improve the source of leadership, a few practical hints to deal with people will be of value to anyone who desires to be more effective.

Most of the hints discussed in this section are based on practical experience of leaders in various walks of life. These are related to deal with people working for a leader, his colleagues and his boss. A good leader never looks at people working for him as his subordinates; they are considered as members of his team. The dominant virtue in the technique of dealing with people is unselfish love like that of a good and affectionate mother; even when she uses the rod her motive is corrective and not punitive.

Dealing with People Working for a Leader

Self-control

No team captain can hope to control and inspire his team unless he learns to control and discipline himself. This is a difficult task, but without it, there is little chance for a man to become a successful leader. It requires a certain amount of philosophic outlook and frugality; which is often associated with aristocrats and saints. Self-control not only adds to the leadership potential, but is also a source of great happiness.

Success and Failure

It is a basic trait of human nature that an individual ascribes successes of an organisation to the part played by him, and blames failures on the system. On the other hand, a good leader gives credit to his men for successes and takes responsibility for failures. This approach binds men together in a collective effort to work for the organisation.

Setting Targets

It is useful to let individuals themselves set targets for work. In this event, not only are they likely to meet these targets, but even surpass them.

Correcting Mistakes

A leader has often to correct the men who falter, show traces of weakness or fail. It is better to say "This is not what is expected of a person of your calibre and ability" rather than words to the effect "what else one could expect from a clot like you". The first approach enhances a man's self-respect even in failure. The second approach makes him your enemy.

We and not you

A good leader always projects himself as a part of the team and

invariably talks in terms of "We" and not "You".

Accessibility

It is a leader's responsibility to ensure that he is accessible. He should institutionalise the time and place for meeting the members of his team. Tragedies and illnesses are a frequent occurrence in human life. A good leader makes it a point to find time for seeing men who are afflicted or who have difficult problems to tackle. Visiting them, in case they are hospitalised should also be a matter of priority time allocation. You win lasting commitment from people thus handled.

Anger

A good leader does not lose his temper. However, righteous anger is very different from uncontrolled rage and should not be suppressed. However, special care should be taken to uphold the honour and dignity of an individual in the presence of his colleagues and family members.

Recognition

Good and effective leaders have used the human urge for recognition with telling effect to foster interpersonal bonds with their people and to motivate them. They have scrupulously used the principle of "praise in public and reprimand in private" to create an organisational culture in which people work 'much beyond the call of duty' to maintain excellence in their organisation. The real basis of making individuals feel like heroes is, of course, genuine care and unselfish love by the leader for his people. Some of the practices in this field that have been used with good effect are:

- Smile and greet people by their names. There is no sweeter music to a man's ears than hearing his own name. "Kaya hall hai Sham Sihgh" (How are you Sham Singh) will get a warm response and commitment if you can add "tumahre bete Sunder

Singh ki parhai kese chal rahi hai" (how is your son Sunder Singh doing in his studies). Then Sham Singh's day is made and his dedication assured. If these brief interactions are in the native language of the man spoken to, then the effect is even more lasting.

- Be on the lookout to spot good work which can be praised. When you notice it, then promptly give credit to the person in front of his colleagues. In special cases, have him photographed with yourself or even the chief executive. However, never let sloppy work go unchecked. But always ensure to tick off the man in private.
- Show personal interest in the development of your people and their career. Guide and help them to improve their skills.
- The practice of selecting the employee of the month and displaying his photograph on the notice-board has a very positive impact. This should be done only for genuine persons who do good work.
- Occasionally join your people and eat your lunch along with them.
- Call your people in small groups for tea or a meal to your home.
- Introduce your people to seniors or visitors pointing out and praising their strong points and achievements.
- On completion of a project or a special task, write a note of thanks to every member of the group for his contribution.
- Get photographs of your people in the company magazine if there is one, or in the media.
- Create symbols to team-work like a T-shirt with a logo or a company logo in the form of a lapel pin; to inculcate a spirit of dedication a number of public and private sector companies have the same uniform from the CEO right down to the shop floor.
- Recognition should be prompt and timely to be effective. The Military has a system of immediate battlefield bravery awards. These are given by the senior commanders to individuals immediately after a battle to the few who have performed

beyond the call of duty. This invariably leads to a high morale.

Dealing with Colleagues

It is a difficult category of people to handle. Competition, jealousy and one-up manship take their toll. However, there are a few practices which pay handsome dividends:

Be a Team Player

- Always help your colleagues in their tasks and projects. A good team player always gets positive response. 'Do unto them what you expect them to do unto you' is the soundest practice.

Unfair Advantage

- Anyone who seeks an unfair advantage over his colleagues is labelled as a 'climber' or a 'safarshi' (persons using pulls) and earns hostility. A good leader avoids this.

Dealing with the Boss

An effective leader develops the skill to maintain good relationship with the boss. Some practical tips for this are:

- Know your boss. His background, his career in the field of his work, his habits, his methodology of work, his aspirations, his likes and dislikes. It enables you to anticipate his moods and wishes and that invariably is appreciated.
- Be dependable. When you undertake an assignment you must do everything humanly possible to complete it successfully. No boss really cares for a subordinate whose performance is uncertain. Honest mistakes can be tolerated, but unrealiability cannot be entertained. If you run into insurmountable difficulties in completing an assignment, then it is best that you inform the boss yourself, rather than his learning about it from other sources.

- Listen to your boss with undivided attention. Establish eye-contact with him to focus your undivided attention on what he is saying. Stop formulating responses in your mind which you feel will meet with his approval; this distracts attention from attentive listening. Read his body language to comprehend not only what he says but also what he implies. Pause before you respond in order to fully digest and understand what has been conveyed. No boss likes a subordinate who has to be told things twice.
- Brevity in your speech to convey your thoughts clearly, with emphasis on the essentials is necessary to get full value out of the time you get to interact with your boss. It requires forethought. A good aid is to reduce the most complex problems in a one page memo.
- Be diplomatic. Offer options for handling a problem with the pros and cons well articulated. It is more than likely that the boss will select the option which you prefer. Never reject out of hand what he suggests. Raise observations in the form of questions—"will it not cause disruption of schedule", "do we have people to implement such a sophisticated approach" and so on.

  To be diplomatic does not mean letting the boss make bad moves. Gently point out the inherent dangers. It is much better to be sincere. In the long run such sincerity wins the respect of the boss than mere flattery.
- It is wise to let your boss look good. Highlight his strengths to others. Before a meeting or a conference give him all the information or inputs well in advance and let him do the talking. During a meeting don't offer any fresh information unless he himself invites you to speak. Don't be afraid to let him take credit for your ideas. In the long run, it will do good to your relationship with him.
- Be a team player. While speaking about colleagues highlight their good points, rather than their weaknesses. You will gain

in genuine respect.

- Solve your problems. A subordinate who is a problem solver is preferred to the one who is weepy.

In the ultimate analysis, handling people is a matter of attitude. It is expecting the utmost from them while caring for them completely. It is possible only if a leader can create an atmosphere in which there is free communication. Tolerating shirkers and parasites in the name of "being human" does a great deal of damage. Fortunately, such people are few and far between, and must be dealt with strictly.

There is no better commentary on leadership and a leader's relationship with the men he leads, than what Sun Tzu wrote more than two thousand years ago.

> "And, therefore, the general who is advancing does not seek personal fame, and in withdrawing is not concerned with avoiding punishment, but whose only purpose is to protect the people and promote the best interests of his sovereign, is the precious jewel of the state.
>
> Because such a general regards his men as infants, they will march with him into the deepest valleys. He treats them as his beloved sons and they will die with him.
>
> If he cherishes his men in this way he will gain their utmost strength."

'A Leader Knows His People Better than Their Mothers'

Sample Exercise

Fill the following table in respect of any individual in your class. If you know the answer then write as in serial 1. Otherwise put a x

Name of Selected Person .....

Sr. No.	Particular	Answer
1.	Name of grandfather (paternal)	Sai Hope

2. Name of grandmother (paternal)
3. Name of grandfather (maternal)
4. Name of grandmother (maternal)
5. Faith
6. Hometown/village
7. School where studied first four years
8. Father's name
9. Father's profession/work
10. Mother's name
11. Mother's profession/work
12. Education of father
13. Education of mother
14. Names of brothers/sisters (a)
    (b)
    (c)
    (d)
15. Classes in which they are studying or their qualification (a)
    (b)
    (c)
    (d)
16. What does your classmate want to become in life?
17. His strongest virtue
18. His worst weakness
19. Have you visited his home?
20. What is his best game?
21. What are his hobbies?

Total Score

Note

1. Serial 1 is an example and does not count for the score. Give one mark for knowing the detail about the individual in each serial. If your score is 16 or more you have the potential to develop capability to deal with people. Otherwise, you need to devote more time to it.

2. The purpose of this exercise is to give you a feel of how well a leader has to know his people.

Note for Teachers

If possible, students should be shown a film titled "Twelve O'Clock High' by Warner Brothers available on video. It is a classic film with Gregory Peck as the hero. It is based on the performance of a bomber group of the US Air Force in World War-II. The film shows the performance of two leaders in dealing with people. Both are very high quality officers. And yet, the first one leads the group to a stage of low morale, high casualties and virtually becoming unfit for war. At that stage the first leader is replaced by the second one who turns it around.

It is useful to break the film in three parts. The first part should be till the first leader is replaced. Before starting this part students should be asked to note the reasons for the poor performance of the group. Also, they should be asked to be prepared to give out the steps they would take to restore the group to peak efficiency if selected to replace the first leader.

Discussion should take place before seeing the second part of the film, that is till the group regains it's fighting effectiveness. There should be a discussion on the steps the second leader takes after the second part is over.

The third part is battle scenes from actual combat and may be shown, if time is available.

Encourage students to add to practical hints to deal with people after discussing the question with their parents.

7
Strengthening "to be" for Good Leadership

"Take care of your thoughts. Then, actions will take care of themselves. You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow your habit and reap your character. You sow your character and reap your destiny. Therefore destiny is in your own hand".[1]

We now come to the most important content of this book. How to improve our leadership potential?

In the earlier Chapters we discussed what, in holistic and practical terms, is leadership. What is the process of leadership; what are its functions, and what are the components of leadership which are universal?

We learnt that knowledge was an essential component of good leadership. It is not very difficult to acquire and update our knowledge. The entire educational and training systems in the world are geared to impart knowledge in the chosen field of work of a leader. It is important that knowledge and skills related to one's work are constantly updated. For example, Correspondence courses, short training programmes, seminars or workshops, as also professional books and magazines are available in abundance. A potential leader should make full use of these facilities. However, we also discussed that, although knowledge was important, it counted for only 12% of the whole potential of a leader. Character is by far the biggest component of leadership. It is precisely here that the real

difficulty to improve leadership arises. Unfortunately, there is no way by which a man can be transformed in a classroom to become a man of character. The description of such a man bears repetition. He is:-

"An honest man;
a man with a sense of duties and obligations of his position, whatever it may be;
a man who tells the truth;
a man who gives others their due;
a man considerate to the weak;
a man who has principles and stands by them;
a man not too elated by good fortune, and not too depressed by bad;
a man who is loyal;
a man who can be trusted"[2]

Are Leaders Born or Made?

The question that arises is—How to transform ourselves to become worthy of being called as a person of character? Can it be done at all? It is this dilemma that gives rise to a perpetual debate whether leaders are born or made. The best answer to this question may well be by discussing a similar problem "Are olympic athletes born or made"? The answer is that no one can be an olympian without having some basic athletic aptitude, and then developing that aptitude through intense and dedicated training. And, only through training, commitment and tenacity, the level of excellence a person can attain be determined. Same is the case with leadership. Through training of young people with aptitude, a large number of good athletes and sportsmen can be produced even though olympians may be few and far between, and gold medal winners still fewer. Similarly, training can help most of us to become good and effective leaders even though outstanding ones may be rare. In both cases the level of excellence depends on the effort an individual makes for developing himself.

Strengthening Leadership Potential

Since leadership is exercised by the mind (reflected in character), it is the mind that has to be trained to develop qualities which add up to the total leadership potential. Since research in the West about leadership got fragmented, there is not much help that we can get from that source. However, there is re-iteration, by one well-known psychologist of a time-tested technique of drawing inspiration to improve and develop by reading the lives of outstanding leaders. A psychologist says:

> "The would-be leaders should study what is known about leadership and read books on leadership. He should examine himself in respect of attributes of leadership which he learns about, try to adjust himself, first in behaviour and presently, to the ideal attitude. There is no doubt that wisdom backed up by a desire to learn, can effect great changes in ability to lead other men".[3]

So, the first technique for developing our leadership potential is to read widely about leadership with a special emphasis on the lives of outstanding leaders in history. The Management Development Institute in India is carrying out studies on the outstanding enterprise leaders of contemporary India. One of the studies undertaken was on Rusi Modi, the former Chairman of Tata Iron and Steel Company (TISCO), which is one of the best run enterprises in the country. Rusi has been repeatedly rated as an outstanding Chief Executive of India and well recognised as one of the best in the world. He is a firm believer that leaders are born. His views were recorded on the video. When he reiterated his belief on this issue, the interviewer asked his advice on any steps that would help an executive to develop his potential to the maximum. He paused and reflected for a while. And then, he suddenly recalled his school days. As a boy he was very fond of reading the lives of leaders like Bismarck and Napoleon. It naturally influenced his behaviour even as a boy. He recounted how his father, at times, would chastise him for behaving like Napoleon! The lives of these great men had certainly inspired him.

Rusi's experience is very similar to that of a large number of leaders who have subconsciously been influenced by the lives of great men.

Anyone whose ambition is to transform himself to do well, should read the lives of outstanding men—particularly, in the field of their own work specialization. A list of 108 great lives in the history of mankind is at the end of the book. Many more could be added to it. To buy the biographies or autobiographies of our favourite great men is one of the best investments we can make. But, it is of value only if we acquire the reading habit. And, this was the problem faced by the author—a General of the Indian Army who undertook the research on how to improve leadership. He knew that a good proportion of his officers were shy of reading!

The search for a structured way of transforming people led him to find a goldmine in India's spiritual heritage and experience of reprogramming the human character. The concept of 'sadhana' (meaning persistent effort to achieve particular results) has been used for thousands of years to improve human beings. It is achieved by purging weaknesses and vices and imbibing correct human values in a man's character. The following safe advice articulating this ancient technique of re-making a man opened a window in this search: "You have got a particular way of writing in vertical way. This is 'prarabhda (inherited situation, condition or tendency). You can change that writing into slanting way. This is purushartha' (effort). Take care of your thoughts. Then actions will take care of themselves. Action follows thought. *You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow a habit and reap a character. You sow your character and reap your destiny. Therefore, destiny is your own creation. If you change your habits you can become master of your destiny."*[4]

"The essence of this ancient message is that it is possible to improve one's character if one is prepared to undertake a deliberate programme to change his habits. Interestingly, the doyen of manage-

ment teachers, Peter Drucker has arrived at exactly the same conclusion. He says that "Self development of the effective executives is central to development of the organisation, whether it be a business, a government agency, a research laboratory, a hospital, or a military service. As executives work towards becoming effective, they raise the performance level of the whole organisation. They raise the sights of people, their own as well as others".[5] This process means "he has to learn a good many new work habits as he proceeds along his career, and he will occasionally have to unlearn some old work habits".[6] Self-development really means developing "leadership—not the leadership of brilliance and genius, to be sure, but the much more modest yet enduring leadership of dedication, determination and serious purpose".[7]

Unfortunately, leadership, particularly its major component—TO BE, which is the source of effectiveness, cannot be taught. It is an art which can be acquired only by self-effort. Leadership is a function of interpersonal relations and not of organisational status. The question that arises is how an individual who wishes to develop his leadership should go about to train himself?

Ducker categorically asserts that effectiveness can be learnt and suggests—"Effectiveness, in other words is a habit that is a complex of practices. And practices can always be learned. Practices, one learns by practising and practising and practising again."[8]

In the seminal work—"the 7 Habits of Highly Effective People", the author Stephen Covey concentrates on the changing of habits by anyone who wishes to become an effective leader. The theme of the book"[9] is an extract from the paragraph quoted above (the portion in italics). It is quite obvious that the Indian experience of transforming human personality is being adopted worldwide. India's contribution in this field is well in keeping with the ancient Indian prayer "Loka Samastha Sukhino Bhawantu"—may the entire mankind enjoy peace and comfort. It is this ideal that has helped the Indian

civilisation to survive for 6000 years.

It is comparatively easy to practise music, drama, sports, athletics and so on, as the improvements can be displayed and progress monitored. But, how can we practise the intangibles—the virtues of character? It is precisely in this instance that the concept of 'sadhana' designed essentially to transform human mind, and character is a help. Spiritual aspirants are encouraged to maintain a diary. The experience about this technique is that anyone who follows the discipline of maintaining a diary with honesty and determination meets with 'unfailing success'. The technique involves a deliberate decision on identifying weaknesses which we wish to eradicate from our behaviour and virtues or habits which we wish to inculcate. Having done so, we have to prepare a simple diary to record the effort we make every-day to achieve our goal. Every evening we have to spend a few minutes to reflect during the course of the day attempts made by us towards reaching the goals. And then, to record that effort appropriately. The starting point for a diary is "self-knowledge" as discussed in Chapter-5. Once we know the weaknesses which we wish to eradicate and virtues to be imbibed, then making a diary is a relatively simple matter. A case study will illustrate this technique. However, before reading the case study it would be useful to see two sample diaries. One in this Chapter and the second which was evolved by Benjamin Franklin well-known founding father of the USA, and is included in the brief sketch of his life in Chapter-8.

Self Development Diary Very helpfull for Self improvement.

The layout of the self-development diary evolved in 1979 is presented in Table 7.1. It is only a model to be modified to suit the needs of each individual. The areas of the Universal Inner Structure of Effective Leader', which need reinforcement, will differ from one person to another. So also, the weaknesses that have to be eradicated will be different. Consequently, the check-list in the diary for each person will have to be structured as per his needs:

Table 7.1 : A Model of Leadership Self Development Diary

Month.....

S. No.		1 2 3 4 .....31 REMARKS
1)	Time devoted to physical fitness	
2)	Time devoted to professional study acquiring professional skills	
3)	Time devoted to study men under me and man-management.	
4)	Number of subordinates I have helped in their personal and professional development	
5)	When I had the choice, how many times did I place the good of the organisation/ country above my self-interest?	
6)	Number of times I had the courage to correct my subordinates' mistakes/indicipline	
7)	On how many occasions did I set a personal example to my subordinates?	
8)	Time wasted in fantasies of family, fortune and fame in the future, or fretting about the past.	
9)	How many times I have been greedy angry, jealous, envious or hateful?	
10)	Number of acts of self-denial to build up my will power	

Out of the experience of the last 14 years one modification has emerged. Most individuals like to focus their attention on imbibing one virtue and/or eradicating one weakness at a time. This practice is essentially based on the experience of Benjamin Franklin, who had used the diary as an aid to transform himself. The secret of success lies in setting simple and limited goals in the first instance and achieving success in these. By doing so "we build the strength of character, the being that makes possible every other positive thing in

our lives".[10] This is well illustrated in the case of one Vishnu Prasad of Nepal.

Self-Development Diary : A Case Study

Vishnu Prasad was a trainee executive in an international bank in Kathmandu. He had done well so as to be selected for this job even before he was 21 years old-he had been a good student. The bank organised a three days' leadership workshop based on the model in this book. Prasad was one of the twenty participants.

At the end of the workshop, the participants were asked to set themselves the goal of changing one or two habits in the next three months. Each participant was given individual help to crystallise his goal. Prasad was honest enough to explain his problems to the teacher in these words:

> "I am from a very poor family living in Eastern Nepal. My brother in the Indian Army supported me when I came for college studies to Kathmandu. I was a good student; many well-to-do boys of the town tried to befriend me. I used to be ashamed of my poor background. So I started painting a false picture about my parents. Slowly, it became a habit to tell lies and half truths when it came to projecting my self-image. This habit has extended to telling lies about my achievements to impress others. The result is that I have all the time concocted stories . This habit has led me to another problem. To increase my popularity I readily offer to do things for others, but then I realise that I have neither the time nor the resources to do what I promised. And to get out of such a situation, I spin more yarns. All this bothers me. I know deep inside m that it is wrong, but I just cannot give it up".

After some discussion with a teacher in the workshop, he decided upon a goal to be achieved in three months—"I would not tell a lie". He made a simple diary for this one point programme. Every evening he would take stock of the day and count the number of incorrect

statements which he made during the day. He would record the score in his diary. And then resolve to reduce the score the next day.

During the first fortnight the average came to four incorrect statements per day. It fell to three during the second fortnight. Stayed at three during the third fortnight. But, fell to one during the fourth fortnight. During the fifth fortnight, he recorded only two such occasions in all the 15 days; and these two occurred when he was under great stress, fearful that it might damage his standing with his manager. He persisted, and in the last fortnight he had a clean diary for all the 15 days. He learnt to keep quiet when his past habit prompted him to spin a yarn. For the next three months he added one more item to his diary—to own up whenever he made a mistake. Initially, it was very difficult. However, after the first two occasions he was amazed at the reaction of his manager. It did not lower his standing as he had feared. On the contrary, it brought them closer together. For the third quarter he added yet another item. He would start the day by asking himself a question— "What can I do to-day for the excellence of my bank". Not for his job of looking after the fixed deposits and agricultural loans, but for the bank as a whole. When he did something like helping a colleague or a client, or speaking about the bank in laudatory terms to customers, he would make a positive score. It gave him immense pleasure when he was actually able to do something. So it went on.

After about two years he was selected for a prestigious posting to his Bank's branch in Hongkong. On his way he happened to meet his teacher who enquired about his action programme to develop himself and his diary. He obsereved "The diary has changed my life. I have acquired a lifelong friend in this little note book which I always carry in my pocket. The first three months were the most difficult. But, as advised by you, I decided that during these three months the one idea of getting rid of my habit of lying was the most important thing in my life. I was constantly thinking of just this one goal. After the first

month when the average score fell from four to three, I felt confident that I could win. The third fortnight when it continued to stay at three per day, was the most difficult period of the entire quarter. But, it also added to my determination to persist. Thereafter, it was a cake walk". Prasad showed his diary for the first three months to his teacher and his plans for the future.

It is important that we have conviction and faith in this process; then only can we undertake such a challenging endeavour. If we have doubts even now, then the words of Samuel Johnson should convince us of the great truth in this approach to effectiveness, quality of life and happiness:

"The foundation of content must spring up in the mind, and he who hath so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the grief he proposes to remove".[11]

Experience shows that the time required to transform the character of a person depends not only on age, but much more on the sincerity of effort. Dr Art Ong Jumsai Na Ayudhya of Thailand, who is doing yeoman work in the field of introducing human values in the educational system of Thailand feels that, if the intensity of effort is taken as uniform, then major transformation can take place in two and half months in a boy who is 10 years old; in five months in a young man of 20 years; and a few years in men above fifty. Experience with self-development diary used by Army Officers suggests that those who persisted with sincerity for a period of three months, experienced palpable change in themselves to a sufficient degree to continue their endeavour.

During experiments in the Army, purely on a voluntary basis, it transpired that a very large number of officers were enthused to undertake self-development by adopting the structured technique of maintaining a self-development diary. However, those who persisted

for a period of three months or more were seldom more than fifteen to twenty per cent* of those who started; the rest dropped out. On the face of it, it was disappointing that such a large proportion of officers did not have the will power to persist. However, it was perfectly in keeping with group behaviour. Any group can be divided into three parts: one third who are positive towards their organisation; one-third who are neutral and one-third who are negative. If the one-third positive group is strong enough to carry the neutral group with them, then that organisation does well and becomes effective. Organisations in which one-third negative group carries the neutral group with them, are beset with morale and discipline problems. Consequently, the 15 to 20 per cent officers who benefited from self-development endeavours were reinforcing the positive group in their units and formations. This was confirmed by formation commanders who were involved in these trials and experiments. However, the most interesting result which was observed in these trials, on the face of it, had no relationship to leadership.

Informal reports started coming, in that those officers who persisted in maintaining a diary beyond three monts, not only became more effective as leaders, but also became happier as individuals—"he laughs more"; "he seems to be at peace"; "he is far more relaxed"; "daddy plays with us more than he ever did before"—were the comments about such individuals.

Equation of Happiness

It took some time before the cause of this beneficial side-effect was understood. 'Pursuit of happines' is the major goal of human life. Indeed, this goal has been enshrined almost as a fundamental right in the constitution of the United States of America. The explanation

*During recent trials it transpired that one major reason for low results was that too many reforms were attempted simultaneously. Tackling one problem at a time gives better results.

of the happy side-effect lies in the following equation of happiness which compresses the entire wisdom of the world:

$$\text{Happiness} = \frac{\text{Number of Desires Fulfilled}}{\text{Number of Desires Entertained}}$$

To understand the equation of happiness, it is important to fully comprehend the impact of desires on human life. "Desire is the first evidence of our consciousness; we are born into sympathy and antipathy, wishing and willing".[12] As we grow, our likes and dislikes become stronger and our desire for things that we like keep on increasing. We get deluded into believing that things that satisfy our senses will give us happiness. We seek music, that we like, to satisfy our ears; smooth and soft things that yield pleasure to our skin; things of beauty which appeal to our eyes; food and drink that are tasty to the tongue; fragrance that appeal to the nose; wealth; property, name, recognition, status, and power which we feel will make our mind happy. The truth is that uncontrolled desires "fog the intellect; pervert vision; desires create a mirage where there was none before; it clothes things with desirability. To escape from the clutches of desires, which give birth to the brood of anger, malice, greed, envy, falsehood etc, one has to cleanse his consciousness".[13]

Frustation earned by non-fulfilment of desires leads to anger and then to its linked subsidiaries—hate and jealousy, which blind a man. Desire that is fulfilled does give temporary satisfaction, but also multiplies the desire manifold; and that makes us greedy and burn with envy. Uncontrolled desires, consequently, are the source of all the unhappiness, agitation, drug addiction, crime, violence, fractured relations and divorce which are hounding most of the societies of the world. Cumulatively, desires for worldly things make us extremely selfish, as depicted in Figure 7.1.

The twentieth century can well be designated as the century of advertising on the radio and television. Images are carried "through

NETWORK OF SELFISHNESS

Figure 7.1

the realm of fantasy, knowledge and feeling to the ego's central core of wish and desire. It extends and intensifies cravings"[14]; cravings related, particularly, to carnal pleasures and possessive greed. And craving " is the principal cause of suffering and wrong doing, and the greatest obstacle between the human soul and its divine Ground".[15]

Keeping up with the Jonases is the mental cancer that leads to numerous desires which have absolutely no relation to the needs of an individual or a family. It merely gives rise to wants; and, wants can be endless. Endless is the pain and agitation that they eventually bring in their wake.

The equation of happiness suggests that if we have the willpower to control our desires and keep them limited, then our happiness quotient goes up. Lesser the denominator—the number of desires entertained—higher will b e our peace of mind and happiness.

The experience of the scientists of the soul, throughout the world, is that "Desirelessness is the condition of deliverance and illumination".[16]

"If all the pleasures in the world are equal to one unit*, then the joy, happiness and bliss which is within each human being and can be experienced by renouncing desires is equal to 10 units[22]"

—Taittriyopanisad II, 8th Stanza.

Once we acquire the strength of mind to control and limit our desires and start moving towards this goal, our joy and happiness keeps on increasing. Control, not by suppression of desires, but by discrimination and intelligent evaluation of good and bad, of right and wrong, of short term satisfaction versus long-term misery and, above all,

---

*"A human being enjoys one unit of worldly pleasures when he is young, well educated, well disciplined, mentally resolute, physically strong, comes to possess the whole world's riches and its joys"

dispassionate judgment to separate wants from needs. It would be appropriate to look at what some of the spiritual scientists have said about desires, wishing and asking:

"It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the
ten thousand creatures, each after its kind
Truly, 'only he that rids himself of desire can see
the Secret Essence.'
He that has never rid himself of desire can
only see the Outcomes."

—Lao Tzu

"O Lord, I, a beggar ask of thee more than a thousand kings may ask of Thee. Each one has something he needs to ask of Thee; I have come to ask Thee to give me Thyself"

—Ansari of Heart

"The Savour of wondering in the ocean of deathless
life has rid me of all my asking;
As tree is in seed, so all disease is in asking".

—Kabir

"I have hardly any desires, but if I were to be born again, I should have none at all. We should ask nothing and refuse nothing, but leave ourselves in the arms of the Divine Providence without wasting time in any desire, except to will what God wills of us."

—St Fancois de Sales

"Desire leads to hatred of those who thwart it, fondness for those who feed it and inevitable wheel of likes and dislikes"

—Sai Baba

" In the mind lake of man there lurks a poisonous serpent; Desire, when that is destroyed the various frailties and frivolities, triumphs, trials and failures, pain and

THE ASCENT OF MAN

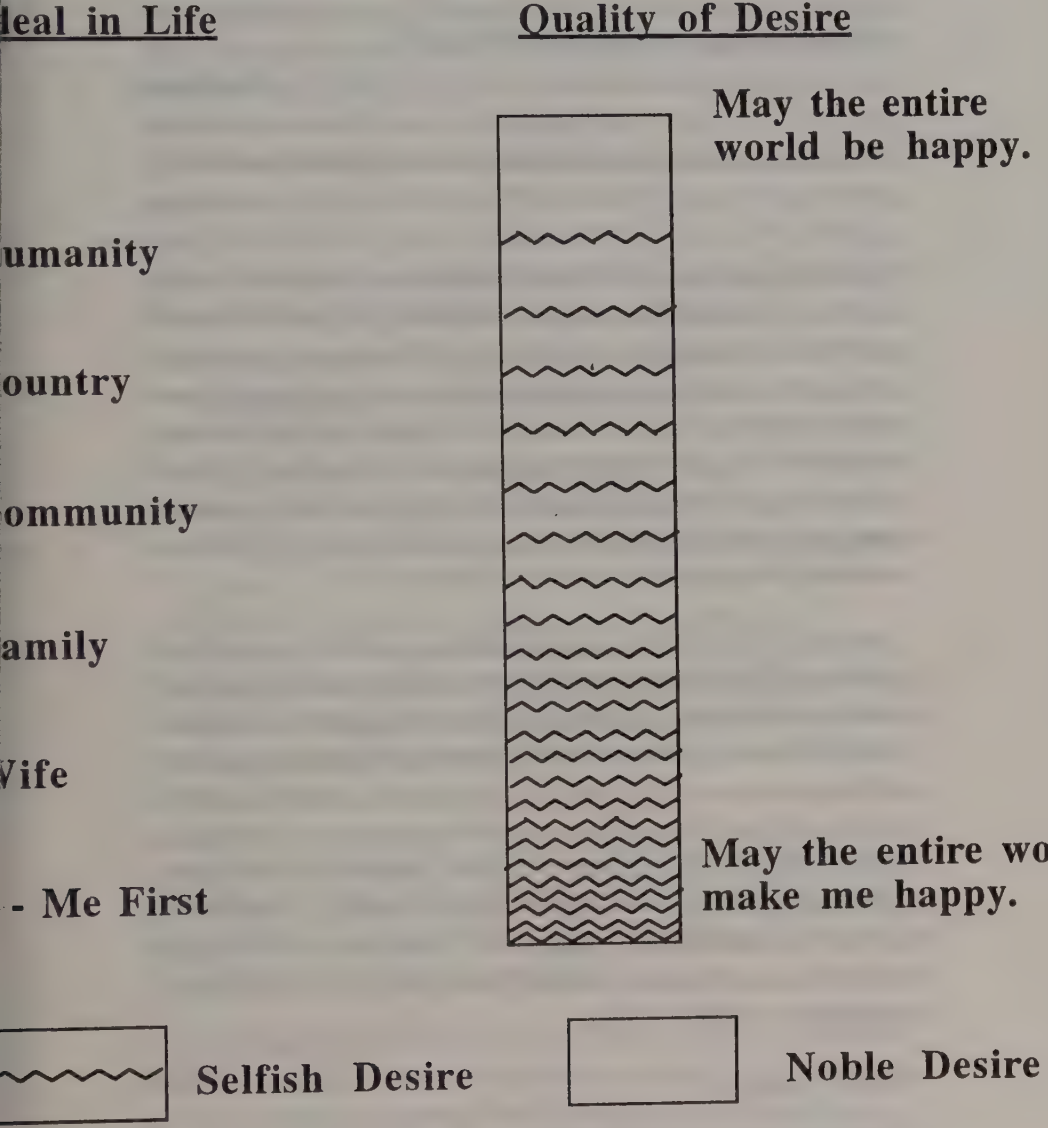


Figure 7.2

pleasure the Desire brings in its train, surrender to God"

—Sai Baba

"Place a ceiling on desires; and be happy"

—Sai Baba

"Less luggage more comfort, easy journey (by train and in life)"

—Sai Baba

The experiments in the Indian Army which drew our attention to the side effect of increased happiness among those who persisted in task of self development has an obvious lesson. If we have the determination, persist in achieving a simple goal in the challenging endeavour of self development, we also acquire will-power to control desires. That is why "will power" has been designated as the king of virtues in a leader. As our desires change from personal worldly wants to higher ideals and accomplishments, we ascend in our effectiveness as leaders and happiness as shown in Figure 7.2.

We have discussed two major techniques which can help in transforming our character. Best results are achieved when both are combined. When we decide to change a habit or acquire one, and then persist till we win a victory, then it enormously reinforces our self confidence to go on. It is wise to choose simpler goals for the first three months, and then add on more difficult ones as our tenacity becomes stronger. In Chapter 8 we shall discuss how we can be motivated to persist. It is in this area that the reading of the lives of outstanding leaders helps a great deal. When we read the lives of leaders who developed their potential by self-effort we get enormous inspiration to stay the course.

Note for Teachers

Obviously, this is the most important chapter of the book. Students

have to be inspired to undertake an action programme to improve themselves. The steps how this might be undertaken have been outlined. However, it often requires one-to-one counselling with patience and love to motivate an individual. "What if I fail" is a fear often expressed when people learn that they can indeed improve themselves. If the targets chosen for the first endeavour are modest, then the chances of a failure are comparatively small. Some examples of the simpler targets which may help individuals to gain self-confidence come from Britain. There, the technique of maintaining a self-improvement diary has been successfully used in many a Public School (meaning private residential schools). Given below are some of the goals to change or acquire habits:

- I will not lick my fingers on the dining table.
- Brush my teeth in the morning and after dinner.
- Won't pick my nose.
- Shall arrange my books before going to sleep.
- Will write one page of good handwriting every day.
- Will recite my prayer sitting in the bed before hitting the pillow.
- Will not report when a senior gives me punishment.

Among the young adults, targets like giving up smoking, candy, coffee or whatever; losing 10 lbs of weight; running a mile in 4.8 minutes or whatever; giving up day dreaming, have been found useful.

Some individuals wish to eradicate weaknesses which are so personal and private that they do not wish to disclose them to anyone, and certainly not reduce them to writing in a diary. They may be advised to use a code in such a situation.

Controlling desires promotes a very interesting and often animated discussion. Students should be encouraged to contribute their personal experiences about desiring things, facilities or situations which are clearly wants, aroused by advertising, peer pressure, or

the promptings of the senses. It is useful to come prepared for discussion.

Some students need a little mathematical help to understand the equation. This should be rendered.

Elimination of all desires, at times, provokes heated controversy between those who are spiritually aware and those who are totally wordly. In such a situation, attention should be drawn to the pragmatice advice of placing a 'ceiling on desires'. We should entertain only that many desires for which we have the capability to fulfill. The moment we go beyond our capacity, we are bound to create problems for ourselves and for others.

Follow-up encouragement to the students, who decide to make a start, is the most sacred duty of a teacher. It should be done discreetely, unobtrusively and without pushing.

8

Sustaining Motivation for Self Development to be a Leader

We have discussed how everyone wants to improve, but only a few persist in their efforts. How can we overcome this inertia?

It is a universal experience that resistance to change the habits of thought, word and deed which develop over a long period of time, is extremely strong. It is like the tremendous gravity-pull experienced by space vehicles which have to breakout of the earth's gravity to go into the space. In doing so, more energy is "spent in the first few minutes of lift off, and the first few miles of travel"[1] than is required during the rest of the journey for days on-end, and millions of miles to reach the moon and other planets. Same is the case when we want to break away from the deeply embedded habits like selfishness, procrastination, lack of perseverance, dishonesty etc., which are serious impediments to effective leadership. To succeed in breaking away "inovlves more than a little will power and a few minor changes in our lives. "Lift off" takes tremendous effort but once we break out of the gravity pull, our freedom takes on a whole new dimension".[2] It is because of this great difficulty that thinkers and savants like Patanjali of India have advised that transformation needs determined effort "over a long time", so that we can alter the very course of our lives and become masters of our destiny. In order to change our habits it is important that:

- We understand why do we want to change our habits, and what new habits we should acquire. This knowledge comes

CHANGING HABITS

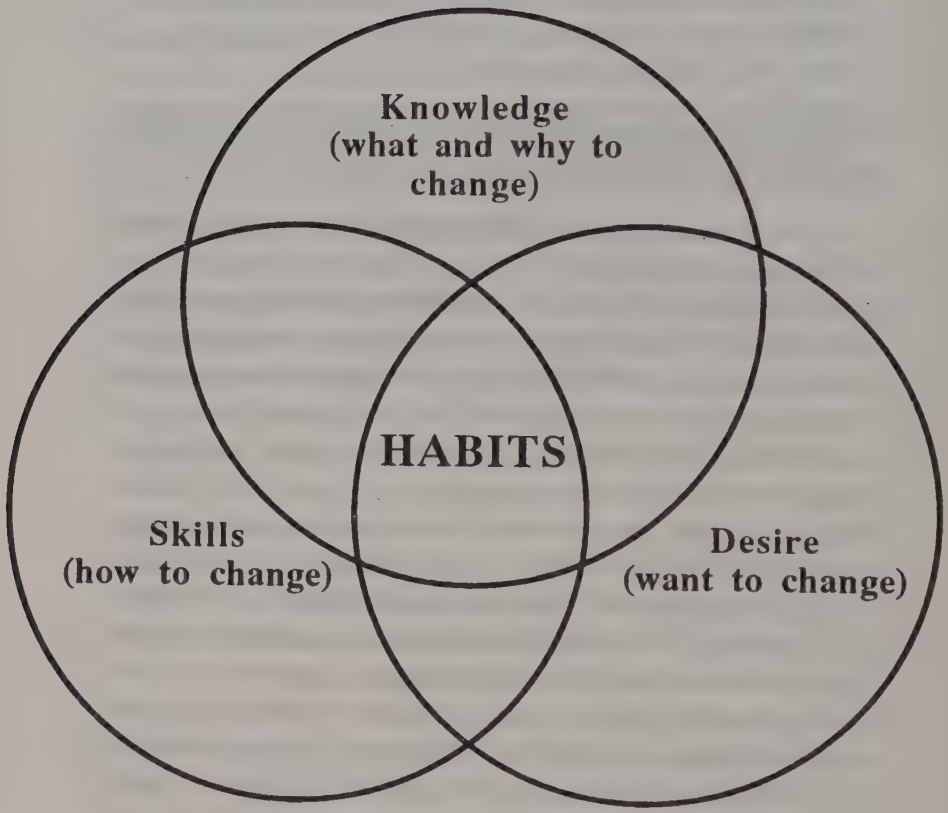


Figure 8.1

from the awareness of our strengths and weaknesses in relation to the 'Universal Inner Structure of Effective Leaders'.

- We have the desire to change. This desire grows out of an ideal or a vision we have in life and the need to become more effective to fulfill our ideal or vision. Desire to change also grows from an awareness that success in self development and improving our character leads to happiness in life (this was discussed in Chapter-7).
- We know how to set about changing our habits. We have already discussed the time tested technique of reading the lives of outstanding leaders of the world and, the instrument called the 'self-development diary'.

In a nutshell, success in changing habits depends on interaction and balance of the above three factors which are diagrammatically illustrated opposite[3].

Once we are clear in our mind What, Why and How we want to transform, we have to evolve an action programme which will lead us to our goal. If we want to be masters of our destiny by transforming our character, we must invest substantially in the main instrument that will give us this mastery—ourselves. The main investment that is needed has also been tested over and over again in human history in all societies and cultures round the world. The essential inputs for this transformation are:

- Time, and
- Will-power to persist.

The experience of transformation of human nature suggests that balanced investment of time and will-power in a few activities keeps a person motivated to persist in transforming himself. Incessant industrious work is the secret of success; remembering all the time that "all true work is rest",[4] and indeed "change of work is leisure".[5] The essential investments are:

- *Investment in the Health of the Body*. Only a healthy body that can endure hard physical and mental work can contribute to rapid transformation; indeed success in any venture. About 45 minutes a day devoted to exercise are most essential. Yogic exercises evolved in India are an excellent system to improve the health of the body and the mind. However, walking, jogging, exercises in a gymnasium, swimming and so on, are also good. Eating food that is pure, and prepared with love is also essential. Most of our illnesses are caused by eating wrong types of food, overindulgence and lack of exercise. It is now very well established that by reducing our intake of food to about seventy per cent of what is considered normal, contributes to a good health, clarity of mind and longevity.
- *Investment in the Health of the Mind.* "Extra-ordinary powers are in the mind of man"[6] sums up the Indian experience of the potential of every man Thoughts, emotions, memory, imagination and discrimination are all functions of the mind. Just as face and voice of man differs from another, so also his mental world, his mode of thinking, his way of understanding things, and his reaction to events differ. Consequently, in the Indian experience of transformation of man, great emphasis is laid on the purity, health and control of mind. Meditation and reading are the time-tested techniques to keep the mind alert, vigorous, stimulated and positive. Reading books on—great lives, classics, literature on one's field of work; books on leadership and spirituality should form part of our daily routine. The aim of everyone who aspires to soar high should be to read an average of 18 books a year, the average figure of the most successful men.
- *Investment in spiritual Health.* Emphasis on spiritual growth in the process of transformation of man is a major part of man's heritage. It's importance for leadership effectiveness is now finding recognition in the West also. Stephen Covey

while recommending meditation observes that, the "spiritual dimension is your core, your centre, your commitment to your value system. It is a very private area of life and a supremely important one. It draws upon the sources that inspire and uplift you and tie you to the timeless truths of all humanity."[7] It is through meditation for 20 to 30 minutes a day that we can contemplate over the timeless as also to understand 'who am I', what is the purpose of life' and 'what is the secret of enduring bliss', thus awakening the hidden divinity present in each one of us to rise above religions marked by ceremonies. "It is good to be born in a religion, but it is not good to die in one. Grow and rescue yourself from the limits of regulations, doctrines that fence in your freedom of thought, the ceremonies and rites that restrict and direct. Reach the point where churches do not matter, where all roads end from where all roads began."[8] This investment is the most productive in inspiring us to supreme efforts.

- *Investment in the Health of Society.* 'Seva' (service) to fellow human beings, not for a reward or recognition, but for its own sake is the most exhilarating experience in our lives—"The hands that serve are holier than the lips that pray."[9] And yet, we are reluctant to undertake such an activity. The pleasure that we derive from *anonymous service* is far beyond any other source of joy, and yet most of us shy away from it. For the transformation of our character, service without any selfish motive gives us potent inspiration to persist. It is so because "Service broadens your vision, widens your awareness, deepens your compassion".[10] That is also the reason why service is a key activity for effective leadership. "If one who understands the spirit of service becomes a leader, that leader will always retain and enjoy his leadership through service. Without understanding service and first becoming a leader servant, one cannot become a leader."[11] The Indian ethos in this field is summed up in the Sanskrit word

'Paropakara' which means and enjoins citizens to 'live for others'. Dr. Hans Salye, in his monumental work on "stress" concludes that "a long, healthy and happy life is the result of making contributions, of having meaningful projects that are personally exciting and contribute to and bless the lives of others."[12] Same is the conclusion of George Bernard Shaw when he says—"This is the true joy in life-that being used for a purpose recognised by yourself as a mighty one. That being a force of nature instead of feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it, whatever I can"[13] Our aim every day should be to "at least serve one other human being by making deposits of unconditional love".[14] We can then be harbingers of joy, hope and a ray of sunshine. Each day will then be a day of our own growth and transformation as well.

If we invest in our transformation as per the time-tested measure that we have discussed, then we shall acquire lifelong inspiration to grow and become the masters of our destiny.

We have discussed the methodology of maintaining a self-development diary in Chapter-7. We have also discussed the great value of reading the lives of outstanding individuals who continue to inspire mankind. The best results are achieved when we adopt both techniques simultaneously.

Not all the 108 lives that are listed at the end of the book will excite every individual. However, when we read, say, ten books or so, we do come across a few that trigger some latent forces in our subconscious mind and inspire us to emulate them. We should start *studying* books on such men in depth.

Out of 108 lives, brief life-sketches of three are included in this

Chapter-three, who in recent times, have inspired a vast number of people in the world. There are other reasons as well. All of them are excellent examples of individuals who transformed their character by self-effort. They belong to three different continents. Each is from a totally different strata of social background—working class, middle class and aristocracy. All of them had a deep faith in the Supreme Creator. And, finally, all the three had a vision of the world becoming a large well-integrated global state. They are:

- Benjamin D Franklin of the United States of America (born in 1706).
- Mahatma Gandhi of India (born in 1869).
- Winston Spencer Churchill of Britain (born in 1874).

Benjamin Franklin as the representative of the British colonies in North America tried to persuade the ministers in Britain to grant "home rule" to the American colonies. In this samaritan step, the American visionary saw the potential of a permanent linkage between England and America in a grand federation of the world. British ministers flatly refused and American colonies revolted and broke away. About 150 years later Mahatma Gandhi, similarly tried to persuade the British ministers to grant independence to India, as a move towards the world becoming a large human family. Winston Churchill vehemently opposed this proposal. Churchill also had a vision of the World, but he saw it as a World unified under the tutelage of the British aristocracy. As we move into the twentyfirst century, the World is inexorably moving towards the Unity of man. The lives of these three men should consequently be of special interest to inspire the leaders of tomorrow. Study them and vast horizons will open up to you.

Brief life-sketches of Benjamin Franklin, Mahatma Gandhi and Winston Churchill are merely introductory in nature. So vast and varied are their achievements that it is not possible to do justice to their contribution to mankind, in just a few pages. The

focus in these sketches is on their earlier lives to inspire the youth that IT IS possible to become masters of our destiny, if we make the necessary efforts.

While reading the lives that inspire, we should try to understand how the character of these individuals was moulded to become what they were. Among many outstanding leaders in history we find the influence of a teacher, a guide or a guru to make them what Plato called the 'Philosopher King'. For example:

- Alexander the Great of Macedonia — was influenced by Aristotle
- Chandra Gupta Maurya of India — was influenced by Chanakya
- Shivaji of India — was influenced by sage Smarth Ramdas

Sage Vidyaranya who inspired the forging of the mighty Vijayanagar empire in South India articulated the concept advocated by Bhishma (See Introduction) and Plato about 'Philosopher King' in a beautiful sanskrit verse:

'I Charitum Shakyum Samyagrajyadhi Loukikam'

'Only a man of steady character and wisdom can carry out the task of leading and administering a kingdom effectively'

BENJAMIN FRANKLIN

The life of Benjamin Franklin, one or the most respected founding fathers of the USA is, perhaps, the finest example in history of a self-made man. Born in relative poverty, how did the young man, denied formal schooling, transform himself to become a flourishing businessman, a diplomat, a cosmopolitan savant, an inventor and a citizen of the world?

His public career took him to London as the chief spokesman of the British Colonies in North America. Unfortunately, British

statesmen did not possess the wisdom of Benjamin Franklin. They wanted to rule their colonies directly from London, instead of granting them self-government, as suggested by Benjamin. The impasse lead to the Declaration of Independence by the colonies. After this seditious document was signed, Benjamin Franklin, retaining his sense of humour, quipped "We must now hang together or we will hang separately"! Soon the American revolution broke out. Benjamin was selected and sent to France—the then enemy of Britain. He successfully secured financial and military help to effectively fight the British. This happened just a few years earlier than the French revolution spearheaded by Napoleon in 1789. Benjamin had many admirers in England, where he was eventually able to negotiate a treaty with Britain which recognised the former 13 colonies in America as sovereign nations. Finally he played an active role in framing the American constitution. It was he who proposed that, despite differences of opinion among the delegates, the constitution should be adopted unanimously. Such was Benjamin's stature that his plea was accepted.

Thousands of youth have been inspired by his story to improve themselves by 'industry', 'frugality and 'willpower' to change their character for the better. Our aim in studying the life of Benjamin Franklin should be to learn how this boy from the non-upper class origin improved and transformed himself, so that "all his activities, all his inventions, all his works in philosophy, economics, politics and science were directed to one end—the benefit of mankind".[16] In the process of improving himself he improved everything that he touched.

Benjamin's parents, dyers by trade, immigrated from Britain to the USA in 1682. They left their home to escape the religious bigotry which prevailed at that time. Benjamin born in January 1706, was the youngest son. He showed promise at letters and was

sent to school where he soon made his mark as a bright student. However, his father could not afford the cost of schooling and also did not like the "mean living many so educated were afterwards able to obtain".[17] So, after about two years he was withdrawn from school in favour of being trained as an artisan in one trade or the other.

For a while, Benjamin assisted his father in his soap and candle making business. But, he did not like this occupation. He had a large group of playmates. They accepted him to lead them in difficult situations. Among various games and activities which they enjoyed, they used to go fishing in a marsh near the sea. To escape having to stand in the marsh for hours, they decided to build a platform. Guided by Benjamin, the boys stole a number of cut stones from a building under construction and put together a decent platform. Before long the missing stones were traced to this group of boys. They were, quite naturally, taken to task by their parents. Benjamin argued at length with his father about the usefulness of the platform for their fishing. But his father was able to convince him that "nothing was useful which was not honest".[18] (honesty means not lying stealing or cheating). This incident gave Benjamin the foundation for his character.

Around the age of twelve, he was put as an apprentice under his elder brother James, who having learnt the trade of printing had just set up his own printing press. Benjamin welcomed this opportunity as it put him in direct touch with the world of books and newspapers. He was already borrowing and buying books, and in his apprenticeship he saw a great opportunity to educate himself. He plunged into devouring books with greater intensity, devoting many hours to reading before and after his working time in the press. When a friend working in a book shop managed to smuggle out a good book for him to read, he would sit the whole night to finish it. He was particular that it should be kept clean and be replaced in the shop early in the morning.

Among numerous classics, historic and other seminal works that Benijamin read, he was deeply influenced by Dr Mather's "Essays to Do Good". It had an influence on "some of the principal future events of my life".[19] For a while he tried his hand at poetry but was firmly guided by his father to give it up because "verse-makers were generally beggars"![20]

Around the age of sixteen, Benjamin turned vegetarian after reading its benefits in a book. He found it was much cheaper and it also accelerated his studies "from that greater clearness of head and quicker comprehension which usually attend temperance in eating".[21] He found that bread, a handful of raisins and a glass of water made an excellent meal! (He did not remain a strict vegetarian for long).

He also started reading all that was available about Socrates. From it he learnt the art of persuading others to your point of view. Abrupt contradiction and strong argument antogonises the other person. "An air of humble inquirer and doubter..... expresssed with modest diffidence"[22] has a better chance of success. Words like *certainly and undoubtedly* give an air of positiveness of opinion and are disputed. Words like "I conceive or apprehend so and so; it appears to me; I should think it to be so', or it is so, if I am not mistaken"[23] have a far better chance to persuade others. Benjamin goes on to remind us of Pope's words:

"Men should be taught as if you taught them not.
And things unknown proposed as things forgot".

Later in his youth, he was to learn another lesson about persuading people. He realised the "impropriety of presenting oneself as the proposer of any useful project that might be supposed to raise one's reputation in the smallest degree above that of one's neighbour"[24]. It is best to push such ideas on behalf of others or an institution. He soon learnt that "the present little

sacrifice of your vanity will afterwards be amply rewarded".[25] He applied this lesson in his life with great success. This is the truth Lao Tzu had taught more than two thousand years ago 'true self-interest (of a leader) teaches selflessness'. However, before he could fully learn this lesson, he started having truble with his brother. James, being much older would not desist from thrashing him, when, Benjamin records on reflection, "perhaps I was too saucy and provoking".[26] He decided to leave his brother and secretly moved away to New York. Not finding any work there he drifted to Philadelphia where he got work in a press. With his diligence and learning he soon made a name for himself in the town as a promising young man. The Governor, Sir William Keith started taking interest in him and encouraged him to set up a press of his own. He even offered to give him letters of credit to procure the necessary machinery from London.

Benjamin sailed to London. After disembarking there he found that the Governor had deceived him; there were no letters of credit for him. From one Mr Denham, whom he had befriended during the voyage, he learnt that the Governor was a good man but "liberal of promises which he never meant to keep".[27] Unfortunately, he had acquired a bad habit-"he wished to please every body; and having little to give he gave expectations".[28] A man who does not do what he says is soon found out and then no one trusts him. Benjamin at the age of eighteen learnt never to behave like that.

He stayed in London for about 18 months by working in leading presses in the city. He was known as 'Water America' among his co-workers for refusing to drink beer! But he acquired great experience in the trade and made some very fine friends in the field of learning and letters. He kept in touch with Mr Denham and learnt a major lesson from this trader.

Denham had escaped to America when his business in Bristol in England failed and he could not pay his creditors. After sincere

hard work for a few years he had returned to England as a man of some fortune. Soon after reaching England he invited all his old creditors to a banquet. Before dinner started, he made a short speech to thank them all for bearing up with him. Then the formal dinner started and all the invitees thought that a good meal was all that they would get out of Denham. When the plates of the first course were removed, every one found under his plate "an order on a bank for the full amount of the unpaid remainder with interest".[29] To young Benjamin it was an example of honest and right conduct, which he emulated in his life.

He returned to the USA in the employment of Denham's trading company and learnt how to run a good business. Within six months Denham died and Benjamin went back into printing work. Within two years he was able to set up his own press. By this time he had been fuly convinced "that truth, sincerity and integrity in dealings between man and man were of utmost importance for felicity in life".[30]

At about this time he started a small club with a ceiling of twelve members for mutual improvement of the members. It was named the Junto Club. Every Friday they met and discussed matters pertaining to morals, politics and philosophy. They also wrote essays once in three months. Members of the club included a mathematician, a surveyor, a shoemaker, a joiner, a gentleman of fortune and a clerk. Reading and learning was their common interest. Most of his ideas and projects that Benjamin implemented in his life came out of these discussions.

His hard and honest work gave his business activities character and credit. His printing press flourished. Business started pouring in.

In 1732 he first published his 'Poor Richard's Almanac' under the pen name of Richard Saunders. It became a best seller. For 25

years it brought him both fortune and gave him a vehicle to market morality. He would fill up the Almanac, with proverbs and sayings which contained wisdom of many ages and nations. It was translated and printed in many countries of Europe.

As his business flourished he took up many public projects which, today, are taken as standard institutions in any town in the USA—a library, fire company, insurance company and a hospital. He set up an academy which today is the University of Pennsylvania, one of the finest in USA. His interest in things scientific was equally significant. He invented a stove for heating rooms, the lightning conductor which is a standard fixture on buildings around the world and bi-focal glasses for those with a week eye sight. Positive and Negative designation of the electric current was also his gift.

At about the age of 24, Benjamin married Ms Reid. She had seen him on the first day of his arrival in Philadelphia, about seven years earlier. He was dirty, dishevelled and hungry after the arduous journey from New York. He had bought three large rolls of bread and walked the streets carrying a roll under each arm and eating the third one. She thought he "made a most awkward and ridiculous apearance".[31] She made him a good wife as long as she lived. She shared his frugality and industry; "my breakfast was for a long time bread and milk (no tea) and I ate it out of two penny earthen porriger with a pewter spoon. But mark how luxury enters families inspite of principle. One morning I found my breakfast in a china bowl with a silver spoon.....my wife bought it because she thought her husband deserved a silver spoon and china bowl as well as any of his neighbours".[32]

Perhaps, Benjamin's greatest gift to mankind are the few pages of his autobiography, where he explains how a diary helped him to imbibe virtues which he thought he needed. At about the time

he was married he conceived "the bold and arduous project of arriving at moral perfection."[33] He reflected over his character and picked up thirteen virtues where he felt he needed to change his habits to become perfect. These, along with his explanation of each, were:

1. TEMPERANCE.	Eat not to dullness, drink not to elevation.
2. SILENCE.	Speak not, but what may benefit others or yourself; Avoid trifling conversations.
3. ORDER.	Let all things have their places, let each part of your business have its time.
4. RESOLUTION.	Resolve to perform what you ought; perform without fail what you resolve.
5. FRUGALITY.	Make no expense, but to do good to others or yourself, i.e. waste nothing.
6. INDUSTRY.	Lose no time; be always employed in something useful; cut off all unnecessary action.
7. SINCERITY.	Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.
8. JUSTICE.	Wrong none by doing injustice, or omitting the benefit that are your duty.
9. MODERATION.	Avoid extremes; forbear resenting injuries so much as you think they deserve.
10.CLEANLINESS.	Tolerate no uncleanliness in body, clothes or habitation.
11.TRANQUILITY.	Be not disturbed at trifles, or at accidents common or unavoidable.
12.CHASTITY.	(Did not elaborate)
13.HUMILITY.	Imitate Jesus and Socrates.

To achieve perfection in all he decided to concentrate on one virute at a time for a full week. After mastering it, he would go on

to the next one for a week, thus taking thirteen weeks to complete one cycle and doing four cycles in a year.

He made a small note book containing a page prepared for each, as shown in figure 8.2. There are seven columns for the seven days of a week. And there are thirteen lines-one for each of the thirteen virtues. The first capital letter of the virtue was written on the lines:

TEMPERANCE							
EAT NOT TO DULLNESS DRINK NOT TO ELEVATION							
	S	M	T	W	T	F	S
T							
S	*	*		*		*	
O	**	*	*		*	*	*
R			*			*	
F		*			*		
I			*				
S							
J							
M							
C							
T							
C							
H							

Figure 8.2. Form of the Pages.

A black pencil spot was marked whenever he committed a fault in respect of a virtue on a particular day. This was done every evening on reflection over the whole day. He gave strict attention to each virtue successively. Thus, during the first week, he concentrated to avoid the least deviation from Temperance. He left the other virtues to their chance, and only marked every evening the faults of the day. Such concentrated attention kept the Temperance line spotless throughout the week and brought that habit under sufficient control.

He shifted to the second habit in the next week, and tried to keep that line also spotless. He explains that the process was like weeding a vegetable garden. You cannot deweed the whole garden in one go. You deweed one bed at a time. On deweeding the thirteenth bed, you come back to the first one again. By this repetitive but concentrated process, it was slowly possible to see the pages of the book staying spotless. He would rub off the spots after each cycle, but that made his note book smudgy. So, after a few years he changed over to an ivory note book which could quite easily be wiped clean. Over the years, he found his faults diminishing. In later years he repeated the cycle once a year, or once in two years. He regrets to record that he could never fully master ORDER, thus wasting a lot of time searching for things which he had not kept at the designated place.

On one page of the note book he had chartered out the programme for a normal day allotting time to various activities. He started the day by deciding on the day's resolution and what good he was going to do during the day. Similarly, he fixed time for reflection on the day's activities.

Wisdom and virtue among leaders at the family level or national level have resulted in each reaching its golden age. The lack of it has brought them decline and deprivation. The rise of the USA was to a large measure due to leaders like Benjamin Franklin, who

laid the foundation of that nation about two hundred years ago. Benjamin's life is a proof of "how little necessary all origin is to happiness, virtue and greatness",[34] wrote a friend of Franklin who persuaded him to complete his autobiography.

It is in our youth that we should read the autobiography of Benjamin Franklin. In youth, because it is then that we plant our chief habits and prejudices; it is in youth that we decide on our profession, pursuits and matrimony.

Mahatma Gandhi

"Many leaders have moved across the modern world stage with much more spectacular flourish and greater aplomb than Mahatma Gandhi. Few have wielded an influence so momentous and so revolutionary on the history of our times"[35]. He galvanised the Indian people to wage a war without violence - satyagraha - to win their independence. Victory in that mighty undertaking was the beginning of the end of imperialism and colonialism in the whole world; of restoration of the resources of the earth to their rightful owners. Gandhi's struggle and success has made a major contribution to accelerate the movement of mankind to a new age. An age of:

'Unity of Man, Global Economy and Earth Citizenship'

How did Gandhi, a shy introvert boy develop into a leader who occupies a place in the very front among one hundred great lives of all ages and arenas of human endeavour. And, this happened inspite of Gandhi's own recollection that, as a schoolboy, his nature was cowardly. "I used to be haunted by the fear of thieves, ghosts and serpents. I did not dare stir out of doors at night."[36] He was afraid to sleep without a light in his bedroom and felt ashamed of himself because even his wife had more courage than him.

On 30 January 1948, the same person at the age of 78 was

walking at New Delhi to join the people for the normal evening prayer. There was a crowd of about a thousand people. As Gandhi approached the seated crowd a man got up from the front row and moved towards the slow moving Mahatma as if to pay his homage. He moved within two feet of Gandhi. Then whipped out a pistol and fired three shots. Gandhi died on the spot, and the whole world was plunged into mourning.

Spontaneous homage was paid to this "private citizen without wealth, property, official title, official post, academic distinction, scientific achievement or artistic gift."[37] Nearly 3,450 messages of sympathy poured in from countries outside india. Leon Blum, the French socialist articulated what millions round the world felt. He wrote. "I never saw Gandhi; I do not know his language. I never set foot in his country, and yet I feel the same sorrow as if I had lost someone near and dear. The whole world has been plunged into mourning by the death of this extraordinary man."[38] Albert Einstein asserted that "a powerful human following can be assembled not only through the cunning game of the usual political manoeuvres and trickeries, but through the cogent example of a morally superior conduct of life. In our time of utter moral decadence he was the only statesman to stand for higher human relationship in the political sphere."[39] General Douglas MacArthur of the U.S.A. was the Supreme Allied Commander of the occupation forces in Japan after World War II. This great hero and intellectual of the two world wars who spent his life in the profession devoted to the 'management of violence' wrote about Gandhi's faith in non-violence in these words -"In the evolution of civilization, if it is to survive, all men cannot fail eventually to adopt Gandhi's belief that the process of man's application of force to resolve contentious issues is fundamentally not only wrong, but contains within itself the germs of self-destruction."[40] This is a great historical analysis and truth about the use of armed might in the affairs of mankind.

The story of Gandhi's transformation through self effort is a fascinating one. A path available to any one of us PROVIDED we are willing to make the effort. The path which shows that there can be no lasting achievement in life if the means employed to get are not in keeping with Human Values. Therefore, to LIVE based on these values is the royal road not only to enduring excellence in any field, but also to happiness, peace and contentment in life.

Gandhi was born on 2 October 1869 in well-to-do business caste family of grocers (Gandhi means a grocer). However, for two generations the family had been the Dewans (Chief administrators) of a few miniature princely states in Gujarat lying in the western part of India. Gandhi's father, Karamchand "had no education save that of experience. But he was incorruptible and had earned a reputation for strict impartiality in his family as well as outside."[41] He was known for his loyalty and moral courage to uphold the interest of the rulers he served.

Mohanchand Karamchand Gandhi was the fourth and the last son of his father's fourth wife; he married four times on the death of the previous one.

Gandhi was very fond of his mother Puttlibai. He was much influenced by this pious and saintly lady. She never ate a meal without saying her prayers and visited the community temple every day. She was used to long fasts and liberally undertook vows which she observed with tenacity. During the "chaturmas'—a four months period of fasting during the rainy season—she habitually lived on one meal. And, even during this period, she would undertake a variety of vows. Sometime, it would be full fast every alternate day. At other times, she would eat only after she could see the sun. The children would wait for the sun to show up through the clouds and run to her when it peeped out. Occasionally, by the time she came out to see the sun herself it was again covered by the

clouds. She would tell the children not to worry "the Creator does not want me to eat to-day"[42] and went about her housekeeping chores with perfect equanimity.

During one of the Chaturmasyas she vowed to eat her meal only after a Koel (a singing black bird known for cooing with joy during the rainy season) had cooed. Gandhi loved his mother dearly and did not want her to miss her meals. So, one day when the bird did not coo for a long time, he went out and imitated the voice of the bird. Then came rushing in and told his mother that the Koel had cooed and she should eat her meal. Puttlibai had seen through his prank. She held the young lad by the hand and gave him two tight slaps. She advised him never to tell a lie no matter what happens. This simple act by a loving mother who was a living example of firm adherence to her principles made a deep impact on Gandhi's mind. TRUTH became the foundation of his character.[43] Gandhi started his studies in the local school. According to his own account he was a mediocre student. Being shy and reticent he did not mix very much with other boys. The moment the school was over he would literally run back home. But he was a stickler for punctuality even at that young age

Once the school was visited by the education inspector Mr Giles. By then Gandhi was 12 years old. The students of his class were asked by the inspector to spell five English words. Gandhi mis-spelt the word kettle. The regular teacher who was pacing up and down the aisle noticed the mistake. He desperately tried to hint to Gandhi to copy the right spelling from his neighbour's slate who had spelt it right. Gandhi refused. Later, the teacher scolded him for his stupidity which spoiled the record of the class because all other boys had got the spellings right. Gandhi had deep respect for his teacher, but it did not include cheating at his behest. This experience became another landmark in Gandhi's character to be remembered with joy.

Gandhi was married at the age of thirteen as per the then prevailing custom in Gujarat. He has written against the "wretched practice" of child marriage in his writings. He felt that it arrested the growth of Indians to their full potential.

Being conscious of his cowardly nature, Gandhi was much impressed by a small Gujratri poem which those days, was doing the rounds among school boys:

"Behold the mighty Englishman;
He rules the Indians small;
Because being a meateater
He is five cubit tall"[44]

The vegetarian Gujrati boys felt if the Indians ate meat they could expel the British from India. He was persuaded by a close school friend, Sheikh Mehboob, to try eating meat. Secretly, from his family who were strict vegetarians, he did try it. Despite the disagreeable reaction to it he persisted in the experiment once or twice a week as a patriotic duty! However, he was most uncomfortable that he was not telling his parents that truth. Finally, he gave up the experiment as he could not bear the strain of falsehood and deceit.

At about the age of 15 years, Gandhi stole a small piece of gold from his brother's armlet. This produced a moral crisis in Gandhi's mind. He wanted to tell the truth to his father to try and cleanse himself. He wrote the details in Gujrati and ended his confession by saying that he would never steal again and requested for his father's forgiveness. He silently passed on the letter to his sick father whose legs Gandhi used to press every evening till the old dewan fell asleep. His father sat up in the bed and just cried. Gandhi sat near him and also wept. No words were spoken. None were necessary. Tears of love said what had to be said. The incident greatly reinforced Gandhi's moral fibre. His father died a few months later in 1885.

Gandhi passed his high school, but could not settle down in a college. His father's wish was that he should become a lawyer and then take up the family tradition of working his way up to become the Chief administrator of one of the miniature princely states. Those days the shortest route to becoming a lawyer was to go to England for a 3 year's course. Gandhi was very keen to go, but there were hurdles. His mother did not want to send her youngest son away. At the same time, there was no money. For a while, in his eagerness to go to England, he toyed with the idea of pawning his wife's jewellery. However, the matter was finally settled when his elder brother, a lawyer, undertook to provide the financial support. His mother also agreed to let him go after the family Guru got him to take a vow that during his stay in London he would not "touch wine, women and meat."[45]. But then there arose a last minute hitch. The elders of Gandhi's caste heard of his proposed visit to England for studies. They met in Bombay and summoned Gandhi. They felt that he would not be able to practise his religion properly in England, and consequently advised him to give up his plan. Gandhi refused. They passed a resolution to declare him an out-caste!

Gandhi reached London in 1888 at the age of 21 years and spent 2 years and 8 months in England. He studied law in the Inner Temple—the most aristocratic of the four institutions preparing students for the courts. For a while he tried to, what he later recalled, "ape the English gentleman". He dressed as a young man about town, tried to learn dancing and joined elocution classes. But, he gave it all up; the cultural barrier of the form (not the substance) was too high to cross. Later, as the secretary of the vegetarian society he was reinforced in his conviction that the substance—made up of the basic Human Values—among all people is the same.

He realized that mastering and remaking himself was far more important than mere appearances. He stuck to the vow given to his

mother to stay vegetarian. He gave up all food that contained eggs because his mother regarded eggs also as meat. Adhering to the word given to his mother gave him much inner joy and strengthened his will-power. He learnt that the "real seat of taste was not the tongue but the mind".[46] And, Gandhi commenced his life-long struggle to control the mind.

Perhaps the greatest gift he got in London was that, for the first time in his life, he read Gita in Sir Edwin Arnold's translation. The book contains the distillate of the spiritual heritage of India stretching back, at least to six thousand years as contained in the Vedas and Upanishads. Gita explains the purpose of human life and how to achieve it. Selflessness in action is a major teaching of Gita which Gandhi took to heart. Many years later, he was to write about this text book of living as per Human Values to reach the goal of life thus, "when doubts haunt me when disappointments stare me in the face and I see not one ray of light on the horizon, I turn to Gita, and find a verse to comfort me; and, I immediately begin to smile in the midst of overwhelming sorrow."[47] He also read the New Testament and the "Sermon on the Mount which went straight to my heart."[48]

Thus equipped with the loftiest values to guide a man in the struggles of life, Gandhi returned to India as a qualified barrister. He set up practice in Rajkot but was not much of a success. Fortunately, he was hired by a Gujrati trader named Dada Abdullah Sheth in the British colony of South Africa, to argue a law suit. It was in that country that Gandhi's real transformation took place. He was not yet 24 years old, but all the virtues to remake himself were already imbibed by him—truth, will power, integrity and faith.

The law suit required Gandhi to travel from Durban to Pretoria. His client purchased a first class ticket for him for the overnight train journey. On the way a white man entered the compartment.

Seeing Gandhi he went away and returned with a railway official who asked Gandhi to transfer to a third class compartment. It did not matter if he had a first class ticket. He was a brown and not a white. Gandhi refused. So they fetched a policeman who forced him out of the compartment. He declined to travel in a third class compartment and sat the whole night shivering in the waiting room. His overcoat was in his luggage in the custody of the policeman and he refused to go and ask him for it. The next morning he travelled by coach to Johannasburg so that he could finish the remaining portion of his journey to Pretoria.

It was that night in the waiting room of a railway station that triggered all that was noble in Gandhi into action to resist injustice. He did not pay heed to the advice a rich Indian merchant gave to him at Johannasburg. He told Gandhi "This country is not for men like you. For making money we do not mind pocketing insults and here we are"[49]—alluding to his wealth. Gandhi examined the legal position, and when he was certain that Indians were not debarred from travelling in the first class he insisted and travelled the remaining journey in that class. He galvanised the Indian community to demand equality as citizens. The battle had begun that night and lasted for 20 years. But it was a battle without hatred. Gandhi evolved and used the technique of passive resistance.

One event in these twenty years indicates Gandhi's broad vision supported by action and is worth mentioning in this very brief story of the formative years of his eventful life. The Boer war was fought from 1889 to 1902 when the Dutch speaking Boers revolted against the British rule. The sympathy of the Indians in South Africa, most of whom were taken to that country as labourers to work on the farms, was with the Boer. They had done well for themselves and were entering other walks of life as well. But, they did not like the British who discriminated against them. Gandhi advised them that as citizens of a British colony it was their moral duty to support the British irrespective of the injustice done to them. He raised and himself headed and Indian Ambulance Corps

of 1100 African born Hindus, Christians and Muslims. They were in the thick of the battle many a time attending to and evacuating wounded soldiers. The British editor of "Pretoria Times", wrote about their performance during his visit to the battle front. "I came across Gandhi in the early morning sitting by the roadside eating a regulation army biscuit. Every man in Buller's (the British General) force was dull and depressed, and damnation was invoked on everything. But Gandhi was stoical in his bearing, cheerful and confident in his conversation, and had a kindly eye. I saw the man and his small undisciplined Corps on many battle fields during the Natal campaign. When service was to be rendered they were there. Their unassuming dauntlessness cost them many lives".[50]

After his initial outing to South Africa, Gandhi came back to India for a while and set up his practice in Bombay. He was an instant success. However, on fervent request from the South African community he abandoned his practice worth "25,000 US dollars (equivalent of about a million dollars in to-day's value) per annum"[51] and went there to lead the struggle of his fellow country men. It is an account full of trials, jail terms and setbacks and should be read with care. Finally, the victory came in 1914 when Smuts—Gandhi agreement was signed to give Indians to a very large extent, a status of some dignity and honour. He conducted his non-violent struggle with the full application of Humane Values. Gandhi explained that "It was not part of the tactics of Satyagraha to destroy, hurt, humble or embitter the adversary or to win a victory by weakening him. By civil resistance, hope, sincerity, chivalry and self-suffering to convince the opponent's brain and conquer his heart".[52] This is obvious from the extracts of a letter written by Field Marshal Jan Smuts who was the Prime Minister of South Africa, to Gandhi. He said "You helped us in the days of our need. How can we lay hands on you? ..... you refuse to injure the enemy ..... You desire victory by self-suffering, and

never transgress your self-imposed limits of courtesy and chivalry. And, that is what reduces us to sheer helplessness"[53]. Smuts and Gandhi became life long friends.

Gandhi returned to India in 1915, and for the next thirtytwo years led the Indians to struggle for independence till it was won in 1947. This non-violent struggle was spearheaded by Gandhi with the firm belief that every man is essentially divine: consequently, truth and justice will always prevail. However, this can happen only if you morally convince your adversary that your struggle does not mean hurting or humiliating him. His faith in the innate decency of the British character was so strong that he did not consider a section of the 'upper class' tories who were dead set against Indian independence, as the enemies of India. He felt that they were the prisoners of the prejudice of 'us' versus 'them' within their own class-ridden society, as well as their patronising approach to the colonies. Gandhi's attempt was to convert them to the concept of 'us' only—the concept of India's heritage to look at mankind, nay, the whole universe as ONE.

He was also fully convinced that the British were ruling India because of severe weaknesses which had developed in the Indian society. In 1909, while in South Africa, he had written a booklet 'Indian Home Rule'. He waged his struggle as per the blue-print in that book. Removal of untouchability, Hindu Muslim unity and promotion of home spun cloth as a symbol of uplifting Indian villages were as important as the political struggle for independence.

He discarded his European clothes and dressed like an Indian villager. He lived a spartan simple life. He waged the struggle for India's independence without any dogmas. "He was so open to conviction and had such extraordinary amount of moral courage that, once he was convinced that any particular action of which he

was the author was defective, he never hesitated to correct himself and declare publicly that he was wrong".[54] He had that rare combination of leadership—tenacity to reach the goal, but flexibility of mind to alter the method of reaching there. Studying the details of his struggle for independence amply shows this capability. However, with one very major qualification.

"He never allowed himself to use wrong means to attain the right ends. His punctiliousness in the choice to means was so great, that even the achievement of the end was subordinated to the nature of means used, because he believed that right end could not be achieved by wrong means".[55]

Gandhi's struggle to win independence for India climaxed during World War II. Two great men were pitched in this final battle—Gandhi and Churchill who also is a subject of study in this Chapter. "Churchill and Gandhi were alike, in that each gave his life to a single cause".[56] Churchill's, one passion in life was to maintain Britain as the primary power in the world. What was British empire without its crown Jewel—India. Consequently, any talk of India's independence was an anathema to him. India was his blind spot. He was utterly convinced that a democratic world led by British aristocracy would bring peace, opportunity and plenty for all. Gandhi, on the other hand was totally committed to India's independence. But, his vision was loftier. He saw mankind as one large family. He was against fascism and wanted a free India to fight on the side of democracies. He declared—"I do not want England to be defeated or humiliated ..... I can keep India intact and its freedom intact only if I have goodwill towards the whole human family, and not merely for the human family which inhabits this little spot on the earth called India".[57] And it is here that we see a link between Gandhi, Churchill and Benjamin Franklin—the third life studied in this Chapter.

About 150 years earlier than Gandhi, Banjamin Franklin with

a lofty vision like that of Gandhi was unable to persuade the British Ministers of the time to grant home rule to its colonies in America. That lead to the American War of Independence and the emergence of the U.S.A. During World War II Churchill could not see the great wisdom in Gandhi's advice. Unfortunately, power makes people myopic and Churchill tenaciously resisted the advice of the American President Franklin D Roosevelt and a number of his own colleagues. He insisted on unconditional surrender of Germany and no independence to India. Churchill won the war, but lost the British Empire. The country emerged from the harrowing experience of the war, tired and virtually bankrupt. In the first elections after the war the tories led by Winston Churchill, the symbol of British aristocracy, were swept out of power, the Labour party came to rule England, which granted independence to India.

But it was victory, Gandhi did not relish. The country was partitioned into India and Pakistan. Gandhi was aware that dividing the country on communal lines would hurt everyone, but it would hurt the Muslims most. Unfortunately, the game of divide and rule played by a section of Tories in England blinded the Muslim leadership in India of this cardinal fact. It is of interest to note that dividing India on communal lines was first mooted "by a staunch Hindu Leader Bhai Parmanand in 1923 in a book, and in 1924 by Lala Lajpat Rai in a series of articles published in the Tribune".[58] To Gandhi, who looked at humanity as one it was a painful experience to find how the concept of Pakistan became an obsession with Jinnah, the founder of Pakistan. The communal riots that developed hurt and pained him no end. He took to his old task: "to assuage to spread love and to make all men brothers".[59]

Throughout his life Gandhi resisted the temptation of power and his goal was TO BE and not TO HAVE. Gandhi enriched politics with ethics. He clearly saw the goal of mankind as unity

of man. "Perhaps he will not succeed"—wrote India's Nobel laureate, Poet Rabindranath Tagore of living Gandhi. "Perhaps he will fail as the Buddha failed and as Christ failed to wean men from their inequities, but he will always be remembered as one who made his life a lesson for all ages to come."[60] He will be remembered most when mankind reaches its goal of unity of man which is not too far away.

Every young person who wishes to find a true purpose in life and live with joy, peace and laughter, should study Gandhi's life. For a start it would be appropriate to read "The Life of Mahatma Gandhi" by Louis Fischer. The next reading should be his autobiography "My Experiments with Truth". No human being has ever written about himself with such honesty and transparence as Gandhi. And finally, if inspired, study the 18 volumes of "The Collected Works of Mahatma Gandhi". No one "who takes a dip into Gandhiji's stream of life as represented in this series will emerge disappointed, for there lies in it buried a hidden treasure out of which everyone can carry as much as he likes according to his own capacity and faith".[61]

Sir WINSTON CHURCHILL

Sir Winston Churchill stands among the tallest of leaders of the twentieth century. His finest hour was when, during World War II (1938-45), he, as the Prime Minister of the UK, rallied the world against the tyranny of fascism and scored an unqualified victory. Among his numerous achievements as a soldier, author and statesman, his greatest was Sir Winston himself! How, the 'troublesome young boy', staying at the very bottom of the class throughout his school years, transformed himself, will inspire any young boy or girl in any age.

His life reveals a sterling character. Also, that "magnanimity, love of reading and a bubbling sense of humour are not incompat-

ible with determination, courage and high seriousness (vision)".[62] Winston was born on 30th November, 1874, in a leading aristocratic political family of England. Two qualities ran as a thread in his character throughout his life. Supreme self-confidence and tenacious determination.

As a boy, he did not take kindly to his studies. At the age of five when "I was to be first menaced by education"[63] by a governess Winston went and hid himself in the shrubberies in the wood of his vast home. Many hours passed before he was retrieved! He was immensely distressed when a few months later he had to "descend into a dismal bog called sums ..... just as I managed to tackle a particular class of affliction, some other much more variegated type was thrust upon me".[64]

At the age of seven he was sent to a preparatory boarding school. He detested it. He read books beyond his age, but routine studies, particularly in Latin and Greek, bored him to arrogant indifference. He became seriously ill and had to be slowly nursed back to health. He was then sent to another preparatory school which he liked better.

At the age of 12 he was sent to Harrow, the classy Boarding School. He gamely maintained his position at the bottom of the class throughout his stay! His father once enquired from him if he would like to join the Army. Thinking that the old man had spotted a special military genius in him, he promptly said yes. Only after many years it transpired that his father had made the suggestion because Winston was not "clever enough to go to the Bar"[65]!

At school, he excelled only at fencing, poetry and writing English. The rest of the studies bored him to indifference. He greatly enjoyed listening to the occasional guest speakers who spoke on a variety of real life happenings and concerns. Once a guest lecturer spoke on the "Imperial Federation" meaning the

developing British Commonwealth. The speaker referred to the famous message of Lord Nelson on the eve of the sea-battle of Trafalgar. The message—"England expects that every man will do his duty-ran down the battle line". The speakers went on to visualise "if we and our colonies are held together a day would come when such a signal would run not merely along a line of ships, but along a line of nations."[66] These words gave Churchill a vision of the great role as he perceived, for Britain in the World. It stayed with him throughout his life.

While at Harrow he twice failed in the examination to qualify for an entry in the Military Academy for training as an officer. Consequently, he left Harrow and joined a 'teaching shop' which prepared boys for this examination. He just almost scraped through in his third attempt!

In March 1885, a little before he was 21 years old, Churchill was gazetted as an officer in a Cavalry Regiment, the 4th Hussars. At about the same time his father passed away. He was always very fond of his mother, but this tragedy brought them even closer. Using all her contacts in high political circles she did her best to help her willful son during his youth.

A year later Winston moved with his Regiment to Bangalore (India). This event triggered in him an immense thirst for learning. Questions like what are Ethics? 'Who was Aristotle? Why did the government put him to death?' started pressing him consistently. About a hundred years ago, Bangalore did not have the enormous educational facilities nor the well-stocked libraries of today. So, he wrote to his mother who dutifully and with great despatch, started sending him books which he asked for.

Almost every day, during the next couple of years, he read four to five hours a day. He devoured great classics like the eight

volumes of the "Decline and Fall of the Roman Empire" by Gibbon; Plato's "Republic"; "Politics of Aristotle" by Weldon; "Pessimism" by Schopenhaur; "Population Problems" by Malthus, "Origin of Species" by Charles Darwin. In the absence of a teacher he developed himself by reflection, analysis and inquiry, while reading these and other great works. He memorised many of the "familiar Quotations" by Bartlett, because they "give you good thoughts. They also make you anxious to read the author and look for more".[67]

All this reading inevitably made him to reflect on religion and faith. He dismissed the arguments of reason and logic of science that "nothing is true except what we comprehend, is silly".[68] His faith in the Supreme Creator was unflinching. It became stronger, as it happens with all soldiers who come under enemy fire and survive! He prayed to the Creator throughout his life and invariably "I got what I wanted".[69] He learnt, as the years rolled by, that true faith was "when you tried your best to live an honourable life, and did your duty, and were faithful to your friends and not unkind to the weak and poor".[70] His faith was the source of his self-confidence.

Instinct told him that he should enrich his reading by actual experience. In the field of his chosen profession, actual combat experience is a great educator. Not merely for the art of war, but for understanding the true nature of people and appropriately dealing with them. So with the help of the contacts of his mother, he was able to participate in active operations in Cuba, in Malakand in India against the Pathan tribals, and in Sudan in the final battle for Khartoum. During these sallies, on leave from his Regiment, he wrote for newspapers and was lauded as a competent war correspondent.

His success with the pen induced him to convert his battle experience into two books "Malakand Field Force' and 'River War'

about the Sudan War. He spent long hours writing and rewriting the chapters of his books. "For three to four hours in the middle of every day, often devoted to slumber or cards saw me industrially at work".[71]

His first book was an instant success. He was praised for its contents as well as the style of his writing. Comments like "wisdom and comprehension far beyond his years" gave him great joy in contrast to the comments he was used to at the school— 'indifferent', 'untidy', 'slovenly', 'bad' and 'very bad'! The book brought him to the notice of the Prime Minister who invited him for a chat to understand the conditions prevailing in North West of India.

He played polo every day and loved it. And, in many ways it made a major contribution to develop his potential as a leader. "Polo is the prince of games because it combines all the pleasures of hitting a ball, which is the foundation of so many amusements, with all the pleasures of riding and horsemanship, and to both of these there is added that intricate, loyal teamwork which is the essence of football or base ball and which renders a true combination so vastly superior to individuals of which it is composed".[72]

After about four years service, he decided to leave the Army. The pay was not enough to support the life-style of a cavalry officer. And he did not want to be a burden on his widowed mother. He realised that he could earn much more by writing for the newspapers and books.

He returned home and was promptly picked up by the Conservative party to fight a by-election for Parliament which he lost. At almost this time war clouds in South Africa were gathering. He was offered a well paid job by a newspaper to cover the war. He accepted the job with alacrity and sailed for South Africa with despatch.

Trying to be in the thick of battle he was captured as a prisoner of war by the Boers. Within a month he escaped from prison and tried to work his way to safety. In this exciting adventure after two nights of movement in the heart of enemy country, he was hungry, exhausted and totally dispirited. At this crucial moment, he prayed ardently to the Creator for help and guidance. He started to move again on foot. As if in a stupor, he staggered towards a dimly-lit house in the middle of a vast plain. He desperately needed food and rest. What if the big house was that of a Boer. He would be promptly sent back to prison. Again, subconsciously, he brushed aside these thoughts and knocked. Soon he found himself with the owner—a Britisher who was a settler in South Africa working on a coal mine! Providence had guided him well. Churchill was hidden in a coal mine till he was smuggled out to safety in a goods train by his countryman. His escape story made him a bit of a hero.

After the situation in South Africa stabilized a bit and the British recovered from their reverses in the first two years or so, Winston Churchill returned home. In the elections that were held soon after, he was elected to Parliament for a long and distinguished career in politics. He held responsible ministerial positions during World War I and became the Prime Minister during World War II.

The vision of Britain as the pivot of a unified world which Churchill developed as a school boy lived with him throughout his political life; to him, political power was poetry. It was this vision which made him a vocal and resolute opponent of any thought to grant independence to India, the largest colony; indeed, the crown jewel of the British empire. It was this view which pitched him against Mahatma Gandhi who was the father of the movement for India's independence. In November 1942, when Churchill was the Prime Minister of a national government in Britain to wage World War II, all suggestions at least to promise independence to India

after the war were blocked by him. He summed up his attitude in the well known quip he then made, "I have not become the King's First Minister in order to preside over the liquidation of British Empire". He was like his predecessors who had similarly refused to grant self government to the Brithish colonies in America, and thus missed the opportunity of a permanent linkage between Britain and America. Churchill's policy also lead to missing such a linkage between Britain and India. Churchill, a product of the Conservative Victorian era, was unable to rise higher than the vision of a unified world benevolently ruled by British aristocracy, under the thin veil of the 'English speaking people'.

Peace, opportunity and plenty for all was his vision for the world, but a world led by the British aristocracy. This bias was not acceptable even to the British people and his party was voted out of power soon after World War II. An ardent exponent of English language, he hoped that one day it may play some small part in "the unity of the whole world".[73] This indeed is already happening. He laid the foundation of his outstanding leadership by dint of his tenacious will-power, working long hours when his peers slept or wasted their time otherwise. His advice to the young is loud and clear:

> "You have not an hour to lose. You must take your place in life's fighting line. Twenty to twenty-five! These are the years! Don't be content with things as they are. The earth is yours in fullness thereof'. Enter upon your inheritance, accept your responsibility — Don't take "NO" for an answer. Never submit to failure. Do not be fobbed off with mere personal success or acceptance. You will make all kinds of mistakes; but, as long as you are generous and true, and also fierce you cannot hurt the world or even seriously distress it. She was made to be wooed and won by youth".[74]

Winston Churchill's life will inspire any one to great effort,

who aspires for an ideal higher than himself. For a start, read his life in 'My Early life'. Among his other works the two that must be read are the volumes of 'The History of English-Speaking People' and 'The History of World War II'. If you read them before you turn twenty, vast horizons will open up for you.

Note for Teachers

To keep young adults motivated to persist in efforts to transform their character is a most challenging task for a teacher. Nothing succeeds like success. Consequently, the secret for success in this onerous duty lies in choosing the first goal with great care. As we discussed in Chapter 7, an aspirant should be guided to choose the first target for transformation very deliberately. It should not be too difficult to achieve. One victory normally triggers off a momentum which gathers strength as time passes on.

Reading the lives of Benjamin Franklin, Mahatma Gandhi and Winston Churchill does wonders to most young adults. However, a paucity of good books about them and other great lives often poses difficulties. Many good books are out of print. Photocopying such books is the quickest way to equip the school, college or community library. It is useful to have multiple copies of popular biographies. Encyclopaedia Britannica (and others) give useful leads for detailed studies of most lives listed at the end of this book.

Informal tutorial discussion of biographies by small group of students in the teacher's home always proves very effective. This technique should be used, if possible.

9
Role of Parents and Teachers in Grooming Leaders

Parents and teachers have always played a decisive role in the upgradation of the quality of people in different parts of the world. Civilisations reach their golden age of pinnacle when parents are aware of their fundamental duty to groom their children as ideal men and women; also, when there are teachers who are worthy of this noble profession. This happens when both parents and teachers are conscious that the "ideal of education, all training should be this man-making".[1] Unfortunately, however, for a long time, and certainly in the current century of "industrial economics" we tend to be carried away by the outer tinsels. What use is the tinsel outside when there is no solid inside? The ultimate aim of all training is to make man grow. "The man who influences, who throws his magic, as it were, on his fellow beings, is a dynamo of power".[2] When societies have leaders of such mettle whose 'To BE' is strong and well balanced then, families, institutions, communities and nations start acquiring a touch of enduring excellence. For grooming such men and women, parents and teachers must ensure that:

> "Children must grow up in an atmosphere of reverence, devotion, mutual service and cooperation. Now, they learn only copy-book maxims, devoid of any sincere urge to put them into practice. Parents drink, gamble, scandalise others and utter blatant lies in the full hearing of these tender flowers. Do not sow hatred or contempt for any caste or class, faith or cult in the virgin minds of those fresh blossoms. Parents first, teachers next, playmates and companions later, and elders who

command the allegiance of community or region last, have to be on the alert; constantly examining themselves whether they are fit examples for the children of the land".[3]

In the progressive development of man, it is well to remember his final destination. Maslow (1908-72, the father of humanistic psychology which emphasises the study of well adjusted, rather maladjusted people to understand human nature) has presented the growth of man in his "Hierarchy of needs", as explained in Chapter-6. He was in the final stages of his life when he realised that a man's highest needs are spiritual. And that these are the needs that give enduring happiness when fulfilled. Parents and teachers have to guide their wards on the spiritual path. The secret of success for fulfilling these needs is to "start early, drive slowly and reach safely".[4] Spiritual foundation of children based on the Universal Human Values of truth, right conduct, love, equanimity and non-injury should be laid very early in their lives.

First and foremost; children have to be raised to become persons of character. There is no way—absolutely none—by which children can be moulded other than by personal example set by parents and teachers. So the first need for both, in this challenging obligation, is to examine themselves if they are worthy of emulation. If not, then the only real contribution they can make in rearing children is to transform themselves. For the sake of convenience, the description of a person of character is reproduced below. He is:

"An honest man;
a man with a sense of duties and obligations
of his position, whatever it may be;
a man who tells the truth;
a man who gives others their due;
a man considerate to the weak;
a man who has principles and stands by them;
a man not too elated by good fortune

and not too depressed by bad;
a man who is loyal;
a man who can be trusted"[5]

Let there be no reservation in the mind of any parent or teacher about their ability to transform their own character. It is the right of every human being. All that is needed to achieve this goal is a sincere and persistent effort. The reward is massive; perhaps the most attractive benefit is enduring personal happiness, as explained in Chapter-7.

The Role of Parents

"The earth is a common soil in which we grow all types of trees. If we sow neem seed (a tree with bitter leaves and seeds) naturally a neem tree will grow. If we sow a mango we will get a mango tree. A mother is like earth. To beget children, the conduct of the parents acts like the seed that is sown".[6] This assertion sums up the role of parents in grooming leaders.

Mother is the main architect of the character of her children. That is why a mother is such a hallowed person all over the world. In India a mother is bracketed with God, "God could not be everywhere, so he made mothers".[7] It is a fact of history that the character of every outstanding leader was formed by the influence of his mother.

We have seen in Chapter-8 the tremendous influence the mothers had on the character and progress of Mahatma Gandhi and Winston Churchill in their very formative years.

The role of a mother not only in rearing children, but in building nations is lucidly described in these words:

> "Motherhood is the most precious gift of God. Mothers are the makers of a nation's fortune or misfortune, for the shape and the sinews of the soul. These sinews are toughened by lessons

they should teach; fear of sin and fondness of virtue. Both are based on faith in God being the inner motivator of all. If you want to know how advanced a nation is, study the mothers. Are they free from fear and anxiety; are they full of love towards all. Are they trained in fortitude and virtue. If you like to imbibe the glory of culture, watch the mothers rocking the cradle, feeding, fostering, teaching and fondling babies. As the mother, so the progress of the nation; as the mother, so the sweetness of the culture".[8a]

In the cyclic rise and fall of Indian civilisation which has survived more than 6000 years there is an important lesson about the role of a mother. In the true Indian culture a mother has always occupied a place even above God. But, in the latest millennium the decline in India was related to the fall in status of our women.

Slowly, over a period of a few centuries, the Indian womanhood was displaced from the lofty pedestal of motherhood and reverence. It happens in most prosperous societies when they are obsessed with material wealth and sensuous pleasures and start rolling in luxury. A woman then becomes an object of sensuality rather than reverence.

Fortunately for the country, the tradition of reverence for motherhood survived in rural India and that will enable this ancient land, once again, to rise to an era of glory and well being. This is illustrated by the example of a rural mother who groomed her son to become a star of Indian renaissance. However, before we look at this example let us, for a moment, ponder over the words of Toynbee, the famous historian, about motherhood in the history of the world "the mother in the home environment is irreplaceable as the educator of her children in the early years of life during which a child's character and temperament are formed. Part of a child's personality is determined by the genes. But, the character is formed by an interaction between a person's heredity and his response to his environments, and it seems to be agreed that, though character can

be modified at all stages of life, the decisive developments occur during the first five years, and that, at this formative age the major environmental agency is the mother's educational influence".[9] Those who miss loving motherhood retain deep scars in their character for life. And now, for the example of a rural mother in India.

In a village named, Birsingha near Calcutta there lived a brahmin family in great poverty. It was a large joint family. The eldest son with little formal education had to move to Calcutta when he was barely 15 years to earn and send money to the family in the village. When he was 18 years old he was married and had a son. This young boy for the first eight years was brought up by the mother in the village.

The young mother, a lady of wisdom and virtue, started to groom her son with love, tender care and discipline. At the age of five he was sent to the makeshift private school that was available in the village. His mother took deep interest in his lessons. But, she also emphasised that he should not study merely for worldly knowledge, but acquire spiritual insight into life itself. That, practising Human Values was far more important than observing the prevailing rituals and dogmas. Worldly education was necessary to earn a living but he should never become a parasite on society. Above all, she convinced him that sensual pleasures of the world were not important—only the foolish ones enter that path.

With unselfish love the mother saw to it that at the age of eight he was sent with his father to Calcutta for higher education. She was content to see her son during holidays when father and son would walk to their village. The boy excelled in his studies, grew up, got a job and started working with dedication and honesty.

One day when at home in the village, he saw his mother getting ready to participate in the village fair. It was the custom that women

dressed up in their best clothes and wore their ornaments for the fair. His mother had no jewellery. So, the son offered to buy her some ornaments, but she lovingly declined. She said—"I do want three ornaments, but I will ask you to get these for me sometime later"

A few more years went by. Due to his good character, diligence and efficiency this young man was promoted. He felt that it was an appropriate occasion to get the three ornaments that his mother had spoken about. But, when he tried to persuade her to name the three, she again declined—"Not yet", I shall ask you for them a little later"

The time rolled by. This son became the head of the institution where he was working. A printing press and a publishing house which he had set up also flourished. He again broached the subject of the three ornaments. This time the mother relented. She said—her's was not the age to wear ornaments. The jewellery she wanted was of a different type. Then slowly, she named the three ornaments she wanted from him:

* "Our village does not have a proper primary school for small children. They have to walk two miles to reach it. Get a small school started in the village.
* There are no medical facilities in our village. When women and children fall ill, they have a very difficult time. Have a small dispensary set up in the village.
* The third ornament I want is your behaviour. It should always be worthy of my name. Never be lured by money."

What a lofty mother she must have been. Little wonder that her son became Ishwar Chandra Vidyasagar—the giant of the Indian renaissance during the Nineteenth Century.

Vidyasagar meaning the 'The ocean of Learning' was the title conferred on him by his college for his outstanding academic record. Among the tall social leaders and reformers of the 19th century who

pioneered the Indian renaissance, Ishwar Chandra was rightly referred to as the "first among us".[10] He was credited to have "the genius and wisdom of an ancient sage, the energy of an Englishman, and the heart of a Bengali mother".[11] He fought the battles for modern education, widow remarriage and anti polygamy. Above all, he practised Human Values which became his silent persuasion of people to graduate from religion to spirituality; his character spoke more eloquently than the words of the preachers.

Modern research is coming to some interesting conclusions on the role of the mother in building the character of individuals. The process starts when the child is still in the womb. What she does, her moods and her food have a profound effect on the child. The most balanced, well adjusted and warm-hearted individuals are those who have been virtually inseparable from their mothers for the first two years of their childhood. Children in countries and regions who are constantly carried by their mothers during the first six months, even while doing the daily chores of housework, grow up to be the happiest adults in adversity.

There is also another side of a mother's role in moulding the character of the children. Sometime back a scholar carried out a study on bringing up of children by mothers. There is an interesting comparison between the ways an Israeli and an Indian mother handle a child when it learns to walk. This study brings out several characteristic differences in perception of Israel vis-a-vis India, but one is worth taking a note of. An Israeli mother stands at the other end of the room and encourages the toddler to walk towards her. If, on the way, he topples she does not rush to pick him up even if he is crying. Instead, she encourages him to stand up and walk again on his own. When he finally reaches her, she gives him all the love and affection. On the other hand, most Indian mothers handle the same situation differently. They too encourage the child to walk. However, if on the way he topples, falls and cries then they rush to pick him up. That is not the end of the story. They start beating the floor and

say 'naughty floor has hurt my child'. At this, the child stops crying. At the same time, he also gets a firm conviction in his mind that "if any misfortunes were ever to happen, or in the event of failure, he could put the blame on somebody else!"[12]

Youngmen who have such an attitude firmly ingrained in their personality from childhood are unsuitable material to lead others. Fortunately, there are numerous mothers in India who do bring up their children to inculcate self-reliance and other good qualities and traits in them. However, there is a great need to spread this essential awareness among mothers the world over.

While the first guide of the child is the mother, the second is father, before the teacher steps in. The father has to devote time to the family if harmonious and happy environment has to prevail for the children to grow as well adjusted adults. Admittedly, his major contribution is by the example he sets through his conduct. It is his duty to see that the ten cardinal rules[13] of bringing up children prevail in the family:

- Treat all your children with equal affection.
- Make their friends welcome in your home.
- Do not quarrel in front of them.
- Be truthful to each other.
- Never lie to them.
- Always answer their queries.
- Do not punish them in the presence of others.
- Be constant in your moods and affections.
- Keep close to them.
- Concentrate on their good points and not failures.

In the industrial societies a large proportion of married couples try to adjust their lives in a manner that both husband and wife can go to work. Whatever be the compulsions for such an arrangement, a good deal of experience has been gained about it during the last sixty

years or so. It is not easy to generalise, but by and large, the impact on the children of such couples, brought up by nannies, relatives, or in crèches has been adverse. There is a growing opinion among those who have been through it all and can look back with some detachment, that the wife should work, if at all, only after the youngest child is five years old.

The Purpose of Education

Before we discuss the role of teachers, it would be useful to take a brief look at the purpose of education. Also, the system of education which has proven again and again to be an effective nursery for producing leaders. The enduring purpose of education is contained in the ancient Indian scripture, Taitteriya Upanishad. In a crisp Sanskrit sloka, it is:

'Satyam Vad, Dharmam Char'

The word "dharma" is not easy to translate, and has innumerable connotations. It is a whole concept and not merely a word. The nearest that the phrase would translate into English is:

'Speak the truth and act
as an ideal man
who has a sense of duties
and obligations of his position
whatever it may be'.

Thus, the purpose of education focuses on truth, duties and obligations of a person to his family, to society and to humanity at large.

The Sai University has adopted this Upanishadic phrase at its motto. The University is the modern enlarged version of a Gurukula or a Rishi-Kula. Literally meaning, the home of the teacher (Guru) or of the saint (Rishi) who accepted boys[14] to be made rich with:

- the wealth of wisdom;
- the goldmine of character; and
- the treasure of culture.

It will be of interest to see the working of this system in an industrialised country in the West, to fully appreciate its impact on society.

Britain is a small island. During the 18th and 19th centuries the British were able to carve out the largest empire ever created in history. It used to be said that 'The sun never sets on the British Empire.' How did they do it? Analysis shows that the factor which contributed the most towards this achievement was the educational system which the British adopted. The system was the result of a conscious decision when they realised that their society had seriously degenerated. They undertook to inject moral values through their educational system.

The main component of the system was the Public School System (in fact it means private residential schools). Unfortunately, it has since become a preserve for the wards of the moneyed people in Britain, as well as in India, where it was adopted during the early years of this century. However, when it was originally conceived, evolved and consolidated, it was meant for promising boys from all strata of society. In essence, the system was a westernised version of the Gurukula system. It was built around the 'House Masters'—the houses of the teachers where boys lived exactly like in a Guru's House in India. "House Masters"—and their wives became the foster parents of the children, to provide a loving home to learn good manners and the discipline of harmonious living. The sons of the kings and the commoners were taken away from the parental care to live in Master's houses and groomed on the basis of the following two important principles:

First, to let the children grow in an atmosphere of complete social

equality. When they reached the House of the Master (Public Schools had and continue to have a number of House Masters), parental clothes were taken away, and all children had to live and work in school uniform. They slept in the same type of beds; mixed together without let or hindrance; ate the same food; had exactly the same facilities in the Master's House (as numbers grew, dormitories were built but these, even now, are designated as Houses). Above all, every child was allowed a very frugal and strictly controlled uniform pocket money. In such a common social environment the children developed their potential without inhibitions or social hang-ups or handicaps related to their parents standing in society. The House Master, like the Guru became the key figure to mould the character of the boys. The House Master was a highly honoured and extremely well paid appointment, given to teachers of proven ability and character.

Second principle was that building the character of the boys was the main function of the school. In every facet of life in the school, related to living, studying, games and extra-curricular activities, much more emphasis was placed on the performance of a team, than on individual achievement. Universal Human Values like—truth, honesty, integrity, loyalty, courage and determination were imparted in day-to-day functioning. Comradeship and sharing were encouraged to inculcate selflessness. Sundays were exclusively devoted to understand the Supreme Creator and the spiritual basis of life. In short, boys were groomed to be the future leaders in society and the nation at large.

The intrinsic value of this system of education was that it "made a boy independent. He left home early and had to look after himself. He learnt to believe that there was something praiseworthy about enduring hardship without complaint. He was taught to own a fault and take punishment without bearing a grudge..... he learnt that to command, he must be just and impartial and must put the comfort and

safety of those under him before his own".[15] All this was possible because, in the Public School system much of the school life was and continues to be run by the older boys. They are given opportunity to exercise authority and responsibility. To be a 'head boy' of the school is highly honoured, but responsibilities like the House Captain or the School Head Boy are, as Toynbee observes, given to chosen older boys as "a test of character"[16]

The impact of the schooling system which we have discussed earlier, was remarkable. Within fifty years it started providing effective leaders with lofty ideals, to the British parliament, industry, commerce, armed forces, professions and the educational system itself, which ultimately laid the foundations of the vast British empire.

If parents and teachers fully appreciate the real purpose of education, then, many schools can be transformed as the ideal schools we have discussed. However, this is possible only if the chosen schools are liberated from the shackles of government bureaucracy. In the entire scheme of things the quality of teachers plays the most crucial role.

The Role of Teachers

A teacher must have the wisdom and sense of humour to be able to laugh at the well known quip of George Bernard Shaw—"He who can, does. He who cannot, teaches"!

Laugh even louder on listening to the extension of the quip—"He who can neither do, nor teach, becomes a consultant"!! And, laugh the loudest on listening to it's final version "He who can do none of the three, becomes the principal of a college"!!!

A teacher has a good reason to laugh because the quip is essentially related to imparting knowledge. As we have discussed

earlier, knowledge, though important, forms merely ten percent of the capability of an effective leader; ninety percent is character. The real role of a teacher, consequently, is 'doing' the most challenging work in a society—the work of making men and grooming leaders. In a nutshell, a teacher, like an artist, has to shape, enrich and hone the character, wisdom and culture of each individual pupil.

TO DO this daunting work, a teacher has to be aware of the truth that there is no way—absolutely none—through which he can succeed unless he is a person of character, wisdom and culture himself. "Character is the hallmark of a teacher ..... A life without good character is like a shrine without light: a coin that is counterfeit; a kite with the string broken".[17]

The first need of a teacher in his role, is to know his pupils well. A good teacher:

> "Knows his pupils better than their mothers do and cares even more".[18]

To know them so well, is no easy task. And caring more than their mothers is even more demanding. A teacher has to be an ocean of love to fulfill this requirement. The exercise about knowing people in Chapter-6 is a good starting point for a teacher to know his pupil. It requires a good deal of time and effort, but without this knowledge we cannot even get started in moulding children. It is here that the teacher should set an example about the secret of success in life by "incessant work, self reliance, fearlessness, cheerfulness, self denial, universal love and concentration of mind ..... all true work is rest ..... when industry and virtue meet and kiss, then the fruit is bliss".[19]

As far as knowledge is concerned, the real role of a teacher, particularly of young adults, is "to teach them to educate themselves"[20]. Instead of stuffing the minds of his pupils with information he should encourage them to dive deep into libraries and learn "by

industrious work, deep concentration and inner power to struggle hard against the storm of unfavourable circumstances".[21]

Concentration is a great virtue that a teacher has to teach. Ordinary human beings waste ninety percent of thought force; consequently, make mistakes. Centuries of experience is embodied in the following words, to develop this crucial ability:

"Take up one idea. Make that one idea your life; think of it, dream of it, live on that idea; let the brain, the muscles, nerves, every part of your body be full of that idea; and just leave every other idea alone. This is the way to success"[22].

It is by such concentrated steps that teachers can mould the character of their pupils. Once we learn to concentrate on the work in hand, then we really realise that "to err is not human"[23].

Mastery of his subject and communication skills enable a teacher to impart the knowledge of what he has to teach in the class. But, his primary role to build character, to instil wisdom, and to steep his pupils in culture, needs very much more from a teacher. Most of these goals can be achieved, essentially, through group activities.

The well-known saying that the 'Battle of Waterloo was won on the play fields of Harrow and Eton' has a deep significance. It does not mean that sporting skills of the participating leaders won the battle. It means the influence that group games had on the character of the military leaders involved in this battle, who had been educated at the public schools named Harrow and Eton and others like it. Group games inculcate "that intricate and loyal teamwork which is the essence of football or base ball, and which renders a true combination so vastly superior to individuals of which it is composed"[24].

Participants in group games played in well-knit teams learn:

- that the Team is more important than oneself;

- to curb selfishness and cooperate for the Team to win;
- that no sacrifice is big enough to contribute to the victory of the Team;
- to keep personal likes and dislikes in check for a bigger cause—the Team;
- that, in order to become a good leader, it is essential to learn to give your best when being led by a Team captain.

Tutorial groups are a very useful means to derive the fullest benefit from reading great lives and other classics. Students are divided into tutorial groups of not more than nine (odd numbers promote better discussion and activity, with one individual emerging as a leader when it is necessary). They read the prescribed book on their own, and then periodically meet in the teacher's home for an informal discussion. Intellectual stimulation that such discussions provide, create a lasting impact on the minds of the individuals. It also provides an opportunity to students to know one another better, to learn to respect views different from their own and imbibe inspiration from the book being read. Above all, it provides the teacher with an opportunity to know his pupils more intimately and influence them towards becoming ideal persons of character.

Extra curricular group activities like music, specially group singing, dramatics, social work, gardening and the like, provide opportunities for growth of character and should be encouraged.

Many institutions aware of their character-building role, use the system of honour code. It is a technique, essentially, to inculcate three cardinal virtues, of character included in the word 'honesty'. These are—'I will NOT steal, lie or cheat'. Peer pressure is the best way to imbibe these virtues and is best administered by student groups themselves; of course, with severe penalties for violation. And, this brings us to the role of teachers to inculcate discipline.

Discipline is defined as 'training which corrects, moulds or

perfects the mental faculties and moral character; behaviour, which results from such training'. Imposed order and behaviour under supervision is not real discipline. The real discipline is when it flows from the heart and is visible in an individual's behaviour all the time. Thus, discipline is an indication of the strength of character and habit. Students should be guided to judge their own strengths by self inquiry on issues like:

- Do I, on my own, observe punctuality, cleanliness and order?
- Do I resist the temptation to jump the queue?
- Do I keep my word once I say that I will do something?
- Am I humble and polite to all?
- Do I work diligently even when I am not being watched?

Should or should not a teacher punish? The best answer to this is given by an educator, who during the modern Indian renaissance set up a vast chain of Anglo-Vedic educational institutions. "The relationship between a teacher and student should be like that of the parent and the child. But the teacher should not be slow in reprimanding the pupil when needed. He should be a strict disciplinarian. He should rule over the pupils by love and affection"[25]. A good mother does not spare the rod when the occasion demands. Same is true of a good teacher, and there is a very good reason for it. If mistakes are overlooked under the false notion of love, then mistakes multiply and become habits. It is the bounden duty of a teacher (as it is of parents) to check mistakes promptly and chastise the pupil. Of course, the best punishment which has a lasting impact is that which is administered privately. This is so because public humiliation makes the youth rebellious and resistant to change for the better. However, when the pupils understand that the purpose of chastisement is for their own good, then they accept it with good cheer. Such a response depends entirely on the respect a teacher commands by the qualities of his character—particularly, unselfish love.

Group activities that provide the maximum opportunities to

develop and consolidate character are those which are undertaken in conditions of danger, fatigue and stress. These are also a good test of the achievement in this field. An example will explain this point.

In an educational institution there was a system that, at the end of a semester the tutorial groups were required to trek distances from 50 to 100 miles depending on the class. The grades of the individuals in a group depended very much on the performance of the group. The evaluation of the performance included the following:

- Time taken by the group to cover the distance.
- Finishing the trek together and not in driblets. If an individual dropped out he was required to repeat the semester, and it was a major minus point for the group; NO exceptions were made other than fracture cases. The group was expected to help a member who was weak, ill or hurt.
- State of their cohesion and team spirit during the trek as observed by teachers from time to time on the route.
- State of their alertness and cleanliness on finishing the trek; they were administered an objective type test appropriate to their class in the college.

Normally, groups took about three to five days to complete the distance. There was a check-point every ten miles or so. The route was mostly through a forest and low hills. The groups were allowed to elect their own leader and plan all that they had to carry to survive for the duration of the trek. It gave the group an opportunity to experience the leadership process and functions explained in Chapter-2 of this book.

Those individuals who have been through this institution look back on these treks as major landmarks in their lives.

In every group there used to be one or two young adults who were a bit weak and needed help. This was provided in a very carefully

planned manner. The stronger ones carried their food, water and other necessities so that they could walk without any burden. Great innovations were made to pack and carry their loads. The groups would start preparing and practising well in advance, to harden the soles of their feet against blisters, but blisters would come all the same! They carried ample supplies of elastoplast to cover the blisters after these were pricked. Many young men would reach back limping and virtually being carried by their team mates; when elastoplasts were removed many a sole of their feet looked like raw chunks of red meat. Many walked inspite of fever, cough and cold due to exposure. Those who lost heart were motivated and encouraged by others not to let down the group. They learnt a lot.

When they slept, they took turns to watch for wild animals with strong torches ready to scare them away. They learnt how to organise their lives in wilderness—burning fire to brew tea or to cook, making sure where the water sources were to replenish their supply, picking up edible roots and fruits, caring and sharing, sleeping in the open on mother earth. Since they were not allowed to carry any money they learnt to strictly ration and conserve the food they carried; in any case, there were only a few villages on the route, and they were not allowed to enter these. They learnt to handle emergencies and render first-aid when a member tripped and fell down a hillside, a scorpion bite, a bout of vomiting and so on. They learnt that slow and steady wins the race. Finally, all participants look back on these treks as a source of strengthening their WILL POWER which has given them tremendous self-confidence in life.

Teachers can innovate such treks or similar activities anywhere in the world.

Self centered individualism and the vanity of selfish life has undermined the duties and obligations (Dharma) of parents and teachers to groom children as ideal men and women. This is

noticeable all over the world. This trend can rapidly be overcome if societies restore the honour and dignity of teachers to a level which is noticeable in civilisations that reached their golden age. Teaching was the most honoured vocation. Rather than ring our hands and wait for major reforms to take place, we should heed Toynbee's advice "man ought to follow love; even if it leads to self sacrifice. Love is the spiritual impulse to bring the self back into harmony with the rest of the universe, from which self has been estranged by its innate, but not unconquerable, self centeredness"[26]. It is an individual challenge for each parent and teacher.

Good and effective leadership, particularly it's ethical and moral core reflected in selflessness, can be easily built if the parents and teachers set the right example. Habits of conduct and behaviour that are formed during the growing years can most certainly be changed. But, it is not an easy task. Consequently, when we think of the future of our children and their children in the world of the next century, we, the parents and teachers have to sit up. It is no use cursing the darkness that looms all around us. Each one of us bears a great responsibility to remove this darkness.

We must constantly focus on building up of sterling character in our children. We shall succeed in doing so, only if we can transform ourselves for the better by practising Human Values. As the adage goes 'an ounce of practice is better than tons of advice'.

Epilogue

During the last one hundred and fifty years or so, man has made amazing progress to master science and technology. However, like his primitive ancestor he is not the master of the situation in which he finds himself. The reason is simple. Man has failed to master himself. The rising wave of violence throughout the world is due to complete erosion of human values from our conduct. Greed for money and sensual pleasures has become the goal of life.

A very high proportion of children in educational institutions are involved in smoking, drugs, sex, stealing, lying and cheating. Surveys indicate that children, before they are sixteen, see on television thousands of acts of violence: and by eighteen equally large numbers of scenes that excite sensuality.

Selfless love which is the foundation of a happy and harmonious life in a family, community, and society is fast disappearing from human behaviour. Self centered individualism with a 'me-first' syndrome dominates our lives and is playing havoc with human nature. Divorce rates of around fifty percent in most of the advanced countries is a symptom of this malaise. The result is that proper and loving parenting which is the main source of building the character of future generation is drying up. As discussed in the book, there can be no effective leadership without character.

On the face of it, the picture about the future of mankind seems bleak. Yet, this book has been written to groom leaders who would move mankind to a new age; the age of—

UNITY OF MAN, GLOBAL ECONOMY AND EARTH CITIZENSHIP

Is there a cause for this lofty hope?

The hope lies essentially in the youth. If they seem to be drifting

towards self destructive ways, it is squarely the fault of parents—of broken homes, fractured relationships and indifferent upbringing. Just as an atom is the building block of the universe, a family is the building block of mankind. In an atom, protons, neutrons and electrons are held together by the 'strong atomic force'. A family is held together by the strongest force of all—selfless love. If this central force is removed, then mankind is doomed. Even among the worst victims of the prevailing and rapidly deteriorating deficiencies in moral values, there are many young persons who show palpable hunger to know the 'better purpose' of life. Millions of youth round the world who have potential for leadership, have a vision to build a better world; a more caring and sharing world; indeed, a more compassionate world. They are looking for a holistic and practical model to fashion their lives on. This book attempts to provide such a model to youth who dare to rise higher than mere selfish greed symbolised in money and sensual pleasures; youth who have courage, will-power and initiative to be leaders of tomorrow. It is young adults of this category who are hungry to listen to words like the following:

- You can buy a bed, but not sleep;
- You can buy a book, but not brains;
- You can buy food, but not hunger;
- You can buy clothes, but not beauty;
- You can buy medicine, but not health;
- You can buy a house, but not home;
- You can buy luxuries, but not happiness;
- You can buy a crucifix, but not heaven;
- You can buy a temple, but not God.

How can we get what money cannot buy? We can get it with our character and sacrifice. The problem is how to communicate this great truth to the youth. How to inspire them to choose the path of future happiness in place of immediate pleasure? This book contains some time-tested truths to achieve this goal. One factor which,

invariably, has won the hearts and minds of people in the most difficult situations, is selfless love.

The renowned historian, Arnold Toynbee, during the last few of his (86 years) life reflected deeply over the panorama of the progress of man. During his long life he had researched history like no one before. With clinical detachment, he had looked at the integrated mega trends in the evolution of man. He saw how the attempts to impose unity on the world by conquest, or through organised religion had failed. Reflecting on the meaning, purpose and destiny of human life, he was worried at the contemporary situation. He feared that man might destroy himself because of the three major developments. In nuclear weapons, man had acquired the capability to destroy all life on the planet many times over. Environmental pollution caused by indiscriminate industrialisation was ever rising and would make the world un-inhabitable. To top it all, man had completely lost his moral moorings. He concluded that the only way man could survive was if "there is unification of mankind". And he opined that such a unification could be brought about only if man becomes spiritual by the "worldwide spread of some common religion". Can such a miracle take place?

For the last fifty-four years, a man in India, has been working with single-minded tenacity to bring about this miracle. Quietly without fanfare, operating at different planes and levels, from a small village, he is moving mankind towards the blue print of a global state he articulated for the new age. Millions of people round the world are being inspired to change themselves to believe in Sai Baba's spiritual call for unity:

> "There is only one nation, the nation of humanity;
> there is only one religion, the religion of love;
> there is only one language, the language of heart;
> there is only one God and he is omnipresent".

The common religion Toynbee talked about is going to be love.

Love, in fact, is the pedestal on which all faiths in the world stand. Unfortunately, this pedestal has got buried under human ego, greed and lust for power. It has merely to be rediscovered. There is absolutely no need for a new religion. All religions lead us to the same light as symbolised in Sai Baba's insignia below:

The man who has been portrayed as the 'Embodiment of Love'—has described the power of love in very categoric terms. Love which can elevate man to his reality is "love that needs no requital; love that knows no bargaining; love that is paid gladly as tribute to all living; love that is unwavering; love alone can overcome obstacles, however, many and mighty".

The key to effective leadership lies in love. The practical manifestation of love is in removing sorrow of others and in giving happiness to others. That is why the great formula for effective leadership which enables a leader to demand the impossible for a cause and get it, is based on the example of selfless love of a mother for her infants. Indeed, a leader has to surpass even a mother:

"A good leader *knows* his people
better than their mothers do and
cares even more"

The formula works with unfailing success at all levels of leadership-family, institution, community, nation and humanity. To lead, and to lead well, is the most challenging, exciting and joyous role a man can play. It is verily within the reach of everyone who dares to soar higher than mere selfishness.

*The title of book on Sai Baba by Peggy Mason and Ron Laing.

Bhagavan Sri Sathya Sai Baba

AFTERWORD

LOVE AND LEADERSHIP

The honour of a community is based on its morals;
Without morality a community perishes;
Only a moral community is worth its name;
Bear this in mind : Oh valiant son of Bharat.

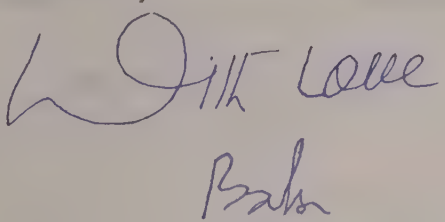
The personality of an individual blossoms when he is wedded to morality. Only he can be called a real person who manifests the divinity within him. A man does not become human merely by having the human form. Form is not important. Only conduct counts. Conduct is supremely important.

It is not easy for one and all to manifest their inherent divinity. Only those who have practised self-discipline and lead a good life have the competence to manifest their true personality. Persons who have observed strict discipline and developed the power of discrimination to judge what is right and what is wrong can become ideal leaders by the example of their lives. They must possess individual character and social morality. For achieving this, they have to strive for purity in thought, word and deed.

Love (Prema) is another name for Right Conduct (Dharma). It is also called "priyam", that which is pleasing. The value of love is beyond praise. Love is totally free from selfishness. It knows no distinction of "mine" and "others". Only one who is filled with this love can love society, the nation and the world. His love extends to the whole of society beyond himself and his family. He has to keep in view the well-being of society, the nation and the world. These are the insignia of a true leader.

Those who set up industries and accumulate wealth should not rest content with this. They must have the spirit of sacrifice. People who give advice to others, but do not practise what they preach are hypocrites. It is a travesty of language to call such persons as leaders. Give up selfishness. Have the nation's well-being in view. Develop character and morality. When one sets the example of man who adheres to morals and who loves God and fears sin, he will be able to elevate the morals of the society.

December 1993



108 LIVES OF PEOPLE THAT INSPIRE

1.	Rama	Earlier than 4000 BC (Thredayuga)	India
2.	Bharat	Earlier than 4000 BC (Thredayuga)	India
3.	Valmiki	Earlier than 4000 BC (Thredayuga)	India
4.	Krishna	Earlier than 3000 BC (Dwaparayuga)	India
5.	Vyasa	Earlier than 3000 BC (Dwaparayuga)	India
6.	Abraham	Earlier than 2000 BC	Israel
7.	Moses	During 13 Century BC	Israel
8.	King David	1070-962 BC	Israel
9.	Patanjali	During 11th Century BC	India
10.	Homer	During 8th Century BC	Greece
11.	Zoratharusta	628-551 BC	Iran
12.	Cyrus the Great	590-529 BC	Iran
13.	Mahavira	599-527 BC	India
14.	Buddha	563-483 BC	India
15.	Confucious	551-479 BC	China
16.	Socrates	469-399 BC	Greece
17.	Plato	427-347 BC	Greece
18.	Alexander the Great	356-323 BC	Greece
19.	Aristotle	384-322 BC	Greece
20.	Lao Tzu	During 4th Century BC	China
21.	Euclid	During 4th Century BC	Greece
22.	Chanakya	During 4th Century BC	India
23.	Ashoka the Great	300-232 BC	India
24.	Shih Huang Ti	259-210 BC	China
25.	Hannibal	247-183 BC	Carthage (Algeria)

26. Julius Caesar	100-44 BC	Italy
27. Augustus Caesar	63 BC-14 AD	Italy
28. Jesus Christ	6 BC-30 AD	Israel
29. St Paul	4-64 AD	Turkey
30. Kalidasa	During 4th Century AD	India
31. Vikramaditya	During 4th Century AD	India
32. Aryabatta	476-550 AD	India
33. Muhammad	570-632 AD	Arabia
34. Adi Shankra	700-738 AD	India
	(Although some place it as 600 AD)	
35. Charlemagne	742-814 AD	France
36. Alfred the Great	849-900 AD	Britain
37. Dante	1265-1324 AD	Italy
38. Marco Polo	1254-1324 AD	Italy
39. Joan of Arc	1412-1431 AD	France
40. Queen Isabella	1451-1504 AD	Spain
41. Columbus	1451-1506 AD	Italy
42. Kabir	1440-1518 AD	India
43. Leonardo Da Vinci	1452-1519 AD	Italy
44. Desiderius Erasmus	1466-1536 AD	Holland
45. Nanak	1465-1539 AD	India
46. Martin Luther	1438-1540 AD	Germany
47. Michelangelo	1475-1564 AD	Italy
48. Elizabeth I	1533-1603 AD	Britain
49. Akbar the Great	1542-1605 AD	India
50. Shakespeare	1564-1616 AD	Britain
51. Francis Bacon	1561-1626 AD	Britain
52. Galileo Galili	1654-1642	Italy
53. Richelieu	1585-1642	France
54. Oliver Cromwell	1599-1658	Britain
55. Shivaji	1627-1680	India
56. Isaac Newton	1642-1723	Britain
57. Peter the Great	1672-1725	Russia
58. Bach	1685-1750	Germany

59. Rouseau	1712-1778	Switzerland
60. Frederick the Great	1712-1780	Germany
61. Samuel Johnson	1709-1789	Britain
62. Benjamin Franklin	1706-1790	USA
63. Thomas Jefferson	1743-1790	USA
64. Adam Smith	1723-1790	Britain
65. George Washington	1732-1799	USA
66. Kant	1724-1804	Germany
67. Nelson	1758-1805	Britain
68. James Watt	1736-1819	Britain
69. Napoleon	1761-1821	France
70. Beethoven	1770-1824	Germany
71. Simon Bolivar	1783-1830	Venezuela
72. Abraham Lincoln	1809-1865	USA
73. Charles Darwin	1809-1882	Britain
74. Karl Marx	1818-1883	Germany
75. Bismark	1815-1892	Germany
76. Louis Pasteur	1822-1895	France
77. Vivekananda	1863-1902	India
78. Jamshetji Tata	1839-1904	India
79. Leo Tolstoy	1882-1910	Russia
80. Florence Nightingale	1820-1910	Britain
81. Meiji Tenno	1852-1912	Japan
82. Tilak	1856-1920	India
83. Rontgen	1845-1923	Germany
84. Lenin	1870-1924	Russia
85. Marie Curie	1867-1934	France
86. Rudyard Kipling	1865-1936	Britain
87. Jagdish Chandra Bose	1858-1937	India
88. Rabindranath Tagore	1861-1941	India
89. Romain Rolland	1866-1944	France
90. Aurobindo	1872-1950	India
91. Sun Yat Sen	1866-1952	China
92. Marconi	1874-1937	Italy

93.	Franklin D Roosevelt	1882-1945	USA
94.	Wright Brothers	1871-1948	USA
95.	Gandhi	1869-1948	India
96.	Montessori	1870-1952	Italy
97.	Einstein	1879-1955	Germany & USA
98.	Neil Bohr	1885-1962	Germany
99.	Winston Churchill	1874-1965	Britain
100.	Albert Schweitzer	1875-1965	France
101.	Martin Luther King (Jr.)	1929-1968	USA
102.	C V Raman	1888-1970	India
103.	Field Marshal Slim	1891-1970	Britain
104.	Mao Tse Dong	1893-1976	China
105.	Heisenberg	1901-1976	Germany
106.	Mother Theresa	1910-	Yugoslavia & India
107.	Hargovind Khurana	1922-	India & USA
108.	Sathya Sai Baba	1926-	India

Note:

Many more names can be added to this list. To read books about the lives of the individuals in the list, please consult:

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AUTHOR

Lt. General (Retd.) Dr. M.L. Chibber

Born in August 1927, he hails from the North West Frontier Province of India. His forty years' career in the Army culminated in his being C-in-C of India's Northern Command which comprised about 300,000 personnel deployed in an eye-ball-to-eye-ball contact in a "no peace no war" confrontation with China and Pakistan; masterminded the operation to protect the Siachen Glacier from being captured by Pakistan.

An officer of the 5th Gorkha Rifles, he held important appointments like—the Commander of India's counter offensive force; Adjutant General, and Director of Military Operations. Was on the faculty of the Indian Military Academy and the Defence Service Staff College. Served in Korea during 1953 on the first UN peace mission. Pioneered the establishment of the Army Institute of National Integration and consolidated the Army Group Insurance and Army Welfare Housing Scheme. Retired from the Army in August 1985.

After retirement, he was Defence Adviser to the fourth Pay Commission. Thereafter, for four years 1986-89, he was the Chief Executive of the Management Development Institute, New Delhi; continues as Visiting Professor, Member of the Academic Council and Board of Studies for MBA of Sri Sathya Sai Institute of Higher Learning (Deemed University).

Graduate of the British Army Staff College; M.Sc. from Madras University; Ph.D. from Allahabad University. Fellow of the Inter University Seminar on Armed Forces and Society, Chicago; Jawaharlal Nehru Fellow for 1990 and 1991 to research the introduction of National Service in India, and Fellow of Arms Control, Disarmament and International Security, University of Illinois, Urbana. Authored many books and numerous monographs and articles on leadership and matters related to security, war and peace.

Is active in India and abroad in teaching, research and development in areas of Leadership; Introduction of national service in India; and India-Pakistan reconciliation, etc.

Awarded Ati Vishisht Seva Medal in 1972 and Param Vishisht Seva Medal in 1976 for distinguished service. In 1986 was conferred the national award of "Padmabhushan" for exceptional service to the nation.

Books

1. "Military Leadership to Prevent MILITARY COUP" based on Ph.D. thesis.
2. "Soldiers Role in National Integration":
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4. "Strategy and Leadership" Second edition, Indira Gandhi National Open University, New Delhi, MBA programme.
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